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"UNFINISHED TASKS"

OF THE

SOUTHERN PRESBYTERIAN CHURCH

HOMER McMILLAN, Secretary
The Executive Committee of Home Missions

Presbyterian Committee of Publication
Richmond, Va.

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To the Church's Faithful Home Missionaries
and Their Wives
who in Lowliness and Obscurity
are Laboring to Build the Kingdom of God into the
Life of the Nation
this Book is Affectionately Dedicated.

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ENLARGING RESPONSIBILITIES

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One of the most striking facts in the work of the Southern Presbyterian Church has been the expanding Home Mission operations. The story of Assembly's Home Missions is a story of increasing responsibility. From small beginnings it has become through constant additions one of the largest and most fruitful agencies of the General Assembly. It is the conviction of many earnest people that the work of the Executive Committee of Home Missions has grown more rapidly that the Church's information concerning its needs.

Beginning with the single duty of assisting feeble congregations in the weaker Presbyteries and newer sections of the Church to support a minister and erect a house of worship, the scope of the work has been enlarged to embrace a task, in its variety and magnitude, that other denominations have as many as five separate Boards to accomplish.

The first addition of responsibility was the transfer of the Indian work from the Executive Committee of Foreign Missions in 1889. For the next twenty years there was the growth incident to the unusual development of the country, especially in the settlement of the great Southwest.

In 1909 the General Assembly directed the attention of the Committee to the many thousands of foreign-

speaking people coming into our midst, and laid upon it the responsibility for their evangelization as a divinely appointed and enlarging task. In 1910 the Assembly discontinued the Committee on Colored Evangelization, and this work was made a department of the Assembly's Home Missions.

In 1911 Dr. E. O. Guerrant transferred to the General Assembly the work of the Soul Winners' Society, consisting of eighteen missions and fifty missionaries. The Assembly accepted the responsibility and placed this added burden upon its already over-burdened Committee of Home Missions. The same Assembly still further enlarged its Home Mission work when the Evangelistic Committee was discontinued and this responsibility was placed with the Committee of Home Missions.

In 1920, in response to several overtures, the General Assembly directed the Executive Committee to consider the advisability of doing something for the evangelization of the Jews, with the result that a Jewish Mission was opened in Baltimore in co-operation with the Home Mission Board of the Northern Presbyterian Church.

Thus, through the constant enlargement of our Home Mission activities, the territory of the Executive Committee has come to be co-extensive with that of the General Assembly. It extends from Maryland to New Mexico, and from Missouri to Florida. Some phase of the Committee's operations is found in every Synod and in almost every Presbytery. It is the Assembly's agency for the five-fold work of Home Missions, Church Erection, Colored Evangelization, Mission Schools and Evangelism. Its missionaries are found in the mountains, among the immigrants, the Indians, the Negroes, in the cities, and on the plains of the great West. It includes

all races, classes and conditions. In its various activities it represents so many fields, pioneers so many enterprises, lays the foundation of so many possibilities, places its hand beneath the burden on so many shoulders that in its appeal many voices make their plea.

It is the purpose of this little volume to tell the story of our Home Mission work as it is related to the Assembly's Executive Committee. It reveals only *partially* the need, the opportunity and the obligation. It attempts nothing new or original, but strives to present in a simple way some of the tasks that our Church shares with other denominations in the common purpose of making America Christian.

This series of studies were prepared in response to the earnest request of leaders of missionary education who desired a manual covering the Home Mission activities of the Assembly's Committee. It is sent forth in the hope that it will enlarge the interest and quicken the zeal of all true servants of Jesus Christ in their effort for the Christianization of America and the evangelization of the world, which is the supreme aim of every true follower of Jesus Christ.

HOMER McMILLAN.

Atlanta, Ga., February, 1922.

CHAPTER I.

HOME MISSION OBJECTIVES

Population of the United States	105,708,771
Protestant Church membership	26,205,039
Roman Catholics, including children	15,721,815
Under 25 years, not in Sunday school	27,274,210
Over 10 years, not members of church	50,696,890
Under 10 years, not members of church	7,413,240
Total not members of church	58,110,130

"If you would point to the weakest spot in the Protestant Church you would put your finger on the army of 27,000,000 children and youth in our land who are growing up in spiritual illiteracy, and 16,000,000 other Protestant American children whose religious instruction is limited to a brief half hour once a week, often sandwiched in between a delayed preaching service and an American Sunday dinner. Let it be burned into the minds of the leaders of the Church that A CHURCH WHICH CANNOT SAVE ITS OWN CHILDREN CAN NEVER SAVE THE WORLD.

"We are fast drifting into a cultured paganism and unless the Church takes important steps to stem the present tide of indifference, luxury, and commercial greed this country will soon cease to be a Christian nation—if, indeed, a country in which three out of four of its citizens are without active church relations can be said to be a Christian country now."—*Dr. W. S. Athearn.*

I.

HOME MISSION OBJECTIVES

Home Missions is the enterprise through which the combined force of Protestant Christianity is projected on the spiritual destitution of our own land. Its purpose is to bring all people into the right relation to Jesus Christ as Saviour and the acknowledgment of his claim to their obedience and service, and bring the redemptive power of the gospel to bear upon the life of the nation in all its phases.

The Old Home Missions and the New. In the early days of our country the Home Mission task in contrast with the present was a very simple undertaking. It was largely the work of caring for our own people as they moved into new communities that were without gospel privileges, and assisting them to support ministers and secure houses of worship. The Home Missionary followed the expanding frontier lines as evangelist, church builder, pastor and teacher. He was the pioneer who went forth in the advance of civilization, planting the church and the school, and calling the people to a higher intelligence and faith in God. His ministry had to do largely with a people of a single race and tongue. The value of this service to the Church and the nation cannot be estimated. In it all the great denominations had their beginning. The thousands of churches that bless the nation with their conserving and uplifting influence and the majority of the educational institutions are the fruits of this work. Leave the Home Mis-

sion enterprise out of the past century of our nation's history and the terms "dark" and "benighted" which are now applied to many other lands might justly be applied to our own.

The new Home Missions is multiplied and complex. America is a growing, changing and expanding country. Every ten years there is a new America with its peculiar problems and perplexities. New frontiers are emerging, no longer frontiers of geography, but frontiers of need and opportunity. Vast areas of spiritual waste and destitution challenge the Church's zeal and consecration. The present Home Mission enterprise has to do with all the problems of evangelization represented in a population of many races, divers tongues and different faiths.

Facts to Face. There are certain outstanding facts in connection with America's religious need that must be stated and restated again and again if the Church is to be brought to a full realization of the magnitude and the far-reaching importance of the Home Mission undertaking. Never in the history of the Church in America has there been a time when there was needed a fuller knowledge of the conditions and a more liberal support for the task confronting the Christian forces in this country than in this day of unparalleled need and opportunity for service.

Our country's religious needs have been presented in this striking statement:

"The United States of America has been invaded by three enemy armies which threaten our national existence: First, there is within our borders an army of five and one-half million illiterates above nine years of age; Second, there is an army of more than fifty million

people above nine years of age who are not identified with any church—Jewish, Catholic or Protestant; Third, there is an army of twenty-seven million Protestant children and youth, under twenty-five years of age, who are not enrolled in any Sunday school or other institution for religious training.

"If these three armies should form in double column, three feet apart, they would reach one and one-fifths times around the globe at the equator. If they should march in review before the President of the United States, moving double column at the rate of twenty-five miles a day, it would take the three armies three years and five months to pass the President.

"These three interlocking armies constitute a triple alliance which threatens the life of our democracy. Patriotism demands that every loyal American enlist for service and wage three great campaigns—a campaign of Americanization, a campaign of Adult Evangelism, and a campaign for the Spiritual Nurture of Childhood."*

In the Home Mission program there are four great objectives:

1. The Salvation of the Individual. This is the supreme purpose of all mission work. All other results wait on this. It was for the salvation of the lost that Christ, looking out over the waiting and yearning multitudes, said to his disciples, "The harvest truly is plenteous but the laborers are few . . . go your ways." It is for the salvation of the lost that missionaries, exemplifying the spirit of the Master, have gone to every land, nation and tribe, enduring hardships, privations and pain, that they "might by all means save some."

In the vast and varied Home Mission fields the Church

*The World Survey.

is confronted with the greatest missionary opportunity that has come to any people since the days of the apostles. Of the fifty millions over nine years of age out of the church in America, twenty-one million are in the bounds of the Southern Presbyterian Church. Of the twenty-seven million young people out of the Sabbath school, thirteen millions are in the Southern States. Of the five and a half million illiterates, three million are in the South. Is this not a need, vast and appealing? The fact that there are many churches and ministers and mission workers does not in the least relieve our Church of her responsibility, nor rob her of her opportunity for saving these millions. The fact that these people live in America in no sense makes better their condition. It is not a question of residence, but of spiritual destitution. The fact is they are our neighbors, and they are not being reached for Christ. The gospel must be carried to the cities and hamlets and the places where the people are. The command is, "Into every city and place."

2. The Security of Our Country. To the nation as to the man, to be without God is to be without hope. The moral and spiritual progress of the nation must keep pace with its material development. The Church has made America what it is, and only an enlargement of the Church can make it better. The Church is the salt of the earth. Salt is the thing that saves. If Sodom had contained a church of ten members that great city would have been spared. No one can estimate the power of the church in the development and preservation of American life. The Church has been the most important factor in bringing America to its present position of influence among the nations. It is the one

institution that stands for everything that is right and is opposed to everything that is wrong.

There was never greater need for the Church and the things for which it stands than at the present time. Many dangers are threatening our national security. R. H. Edmonds says:

"It would be folly to shut our eyes to the possibilities of evil which surround us. We are too prone, ostrich-like, to close our eyes to the dangers about us. We lay unto ourselves the flattering unction that America is different from other lands and that we shall never have to face the dangers which have brought chaos in many parts of Europe. We are constantly saying to ourselves, 'It is impossible that the things which have happened in Europe should happen in America.' But that which seems impossible often becomes the possible.

"In the early summer of 1914 it would have seemed absolutely impossible that within a few months all of Europe would be one vast slaughter house and that millions and tens of millions of men would be engaged in the greatest death grapple in human history. Even then it would have seemed impossible, beyond the dreams of the wildest visionary, that two million American soldiers would have to fight on the battlefields of France to save civilization from the destructive powers of barbarians and atheists. From the beginning of human history the impossible is the thing that has become a reality."*

The enemy was never more active nor were there ever so many forces of evil at work to undermine the foundations of our national greatness.

(*a*) *The Bible is Discredited.* The Bible is the Magna Charta of all free people. It is the foundation on which

*Manufacturers Record.

our nation was built, and America will be strong and prosperous as the teachings of God's Word are received, believed and obeyed. In all our cities and in many country places there is an insidious campaign against the integrity of the Scriptures. This attack upon the authority of the Bible began in Germany. It is one of the many crimes for which she must answer. In the last analysis it is an attack upon the deity of Christ. To question God's Book is to question the author. To doubt God is to doubt His Son. Christ stood across the pathway of German conquest. Thus would German philosophy and German militarism put Christ, whose teachings convicted and condemned their evil purpose, out of the way.

Germany is an illustration of the truth that what you would put in your nation you must put in your schools. For three generations the children and youth of the German Empire were taught a pagan political philosophy, void of God, Jesus Christ, the Ten Commandments, and the Golden Rule. In 1914 sixty-seven million German people were ready to go forth at the command of their Kaiser to conquer the world. The full fruit of the seed sown in the schools of that nation is seen in the devastations of Belgium and France. The war is over, but the teaching that caused the war is not over. To quote again from R. H. Edmonds:

"There is spreading over our land the accursed atheistic teaching of German philosophy, more powerful for evil than were all Germany's armies and navies, and if America does not give heed to this menace its downfall will be as certain as was Germany's."

If America is to be a fit place in which to live and is

to fulfil her divinely-appointed service to the world, the Bible principles of truth and righteousness must be wrought into the warp and woof of our country's life. But Protestant Christianity has looked on with careless indifference, while the Catholic and the Jew have joined with the infidel and the atheist in the effort to keep the Bible out of the public schools. Millions of American children, the future leaders of the State and nation, are allowed to grow to manhood with no knowledge of God or righteousness or a judgment to come. Whoever would keep the Bible from the people or weaken their faith in its authority is the herald of a decadent civilization, the prophet of national disaster and the forerunner of a reign of lawlessness. The nation that banishes God's Holy Word has written its own doom.

(*b*) *The Sabbath is Desecrated.* The maintenance of the Christian Sabbath lies at the root of all national morality and civil liberty. The Sabbath is the only safeguard of religion, and religion is the surest stay of the State. John Ruskin said that the thirty minutes on Sunday when the man of God stands forth to speak to ignorant and sinful men are the most important thirty minutes known to society and civilization. About one hundred and fifty years ago Voltaire prophesied that before the close of that century Christianity would have disappeared from the face of the earth. He advised his followers that if they would destroy Christianity they must begin with the Christian Sabbath. Christianity and the Sabbath stand or fall together.

"The rule is, where there is no church and no church-going there is no Sabbath, and where there is no Sabbath and no Sabbath-keeping there is no religion, and where

there is no religion there is no God, and where there is no God there is no conscience, and where there is no conscience there is no respect for the rights of men, and where there is no respect for the rights of men there is no security for life or property. Now take religion, God, conscience, respect for the rights of men, and protection of life and property out of the American republic, and just how much of what is left would be worth having?"*

A reliable authority states that four million people in this country are making merchandise of the Lord's Day, and that twenty times that number spend the day in mere worldly pleasure-seeking. Well may we cry out for America, as Pope Pius said concerning France in his day: "Lose not a day, not even an hour, nor even a moment; go and tell France that if she would be saved she must return to the sanctification of the Lord's Day." When the Sabbath is gone, honesty is gone, justice is gone, and that which has been our nation's glory is gone.

(*c*) *False Faiths Are Active.* It is the teaching of history that the religion that holds the conscience of a nation will determine the civilization. The greatness and strength of America rests on Christian principles and Christian character. Yet it is a fact that countless multitudes in our land are under the sway of religious conceptions that are openly antagonistic to the Word of God and the Christian faith. These religions are all kinds and varieties. Some are imported and some are the products of our own country, Brahmans, Confucianists, Buddhists, Mohammedans, Mormons, Theosophy, Christian Science, New Thought, Atheism,

*Dr. David Gregg, "Makers of the American Republic."

Infidelity, Bolshevism. While members of Christian churches have been sitting back with a sense of security in their Christianity, the organized forces of evil are actively engaged in denying the deity and authority of Jesus Christ and attempting to overthrow the Christian Church. A writer in the Missionary Review of the World describes this campaign for the destruction of Christianity:

"Several infidel organizations in New York City are known by various titles that do not indicate their real character. Their favorite methods of attack are:

"First, aggressive outdoor meetings, at Madison Square and in all the principal thoroughfares at noon and at night whenever the weather permits. At these meetings Jesus Christ and the Bible are held up to ridicule, and many blasphemies are uttered.

"Distribution of infidel literature is a second method of attack. Books and pamphlets written by Tom Paine, Robert G. Ingersoll, Voltaire, and others are widely distributed to the young men who make up most of the audiences, and who eagerly buy almost anything that is offered in that line. A monthly magazine is also published for the purpose of 'educating the public and freeing them from the bondage of religion.'

"A third form of this Satanic activity is the debate, held sometimes at the public squares and sometimes in halls. The favorite themes at these meetings are: The Resurrection, The Virgin Birth, The Trinity, The Deity of Christ, and The Authenticity of the Bible. These debates are often carried on by educated and able men, who display considerable familiarity with the subjects. The enemy of God has able generals.

"Another method employed to spread infidelity is the establishment of 'Sunday schools.' Boys and girls of the neighborhood are brought together and are taught that the Bible is not true and that Jesus Christ was either a mere man or is the mere creation of somebody's dis-

torted imagination. What harvest must we expect from such seed-sowing?

"This aggressive infidelity and agnosticism are a challenge to the Christian Church to proclaim the gospel by word and deed to the unchurched and unsaved multitudes of men, women and children in our cities."

Mormonism is an American disgrace and one of the most subtle and dangerous of all the enemies of our Christian civilization. It has been described as a "wolf in sheep's clothing. Calling itself a church, it is in fact an absolute monarchy and under the cloak of religion it both teaches and practices crime and treason. Pretending to be loyal to American institutions, it is in sworn disloyalty to our republic."

The Mormon Church is not yet a century old. It was organized in 1830 in New York State with six members, and in 1920 had multiplied these by one hundred thousand. Its missionaries to the number of four thousand go about this country visiting at least three million homes annually and, according to its own claims, added eighty thousand converts in one year, and all from evangelical churches. Mormonism is literally a "robber of churches." The first theft occurred when Joseph Smith, its founder, converted four members of his family who were members of the Presbyterian Church. From Atlanta, the Southeastern headquarters, hordes of missionaries go out all over the South, not only men but good-looking young ladies as well. Its missionaries creep into the Sunday schools, into church choirs, and even into the pulpits of evangelical churches, secretly spreading its doctrine in ever-widening circles. Frequently its women missionaries get into the homes, schools and Bible classes. It is time that Christian peo-

ple who love the Church and the home were aroused to this danger which threatens the very foundations of the republic.

(*d*) *The Growth of the City.* The movement of population cityward is one of the most striking facts in the progress of modern civilization. America is rapidly becoming a nation of cities. From town and country and beyond the sea there is a resistless stream. Large cities are becoming larger. Great cities are becoming greater. If the rate of the movement of population from country to city which prevailed from 1900 to 1910 continues until 1940, there will then be in the United States twenty-one million more people in our cities than outside of them. In the cities are massed the

BUSINESS CENTER OF A NEW TOWN

forces that rule, the educational, social, political and financial powers. If the nation is to be saved the city must be saved. Missionary effort has not increased with the population. The cities are relatively unchurched. In many of them there are fewer churches than there were ten years ago. Population grows faster than Protestant membership. It has been pointed out that in two score and more of our largest cities the Church has grown less than two-thirds as rapidly as the population, and the larger the city the fewer are the proportionate number of churches.

"If every church of every kind in New York City were crowded to the doors on Sabbath morning, and all the people had started to church, there would be three million of people on the street who could not secure an entrance to a house of worship.

"If you take all the Protestant population of New York City and add to it all the Roman Catholics, the Greeks and the Christians of every nation in it, you have less than one-third of the entire population. Nearly one-third is Hebrew and more than one-third is atheist, infidel or nothing at all. There are 100,000 nominal Protestants in the city with no church connection whatever. Only about eight per cent of the population are members of Protestant churches."*

In 1910 thirty-three of our largest cities were more foreign than American—if by American we mean American-born ancestry. We are told by those who claim to know that the American city is the worst governed in the world. Vice and sin and crime abound. The cry of darkest London that broke the heart of William Booth is not more pathetic in its appeal than the

*Stelzle, "American Social and Religious Conditions."

cry that comes from the submerged millions in our own cities.

"I could tell how Alexander Duff, who certainly knew the abysses of vice in vice-ridden India, if any observer might be said to know—I could tell how Duff came to this fair land in 1854 and, after a visit to the slums of Philadelphia, left this testimony on record: 'Anything worse I have never seen. Such vileness, such debasement, such drunkenness, such beastliness, such unblushing shamelessness, such glorying in their criminality, such God-defying blasphemousness, in short, such hellishness, I never saw surpassed in any land, and I hope I never shall. Indeed, out of perdition, it is not conceivable how worse could be.' "*

If the city is to be saved it must be saved by the Church. Legislation will not cleanse. Libraries will not redeem. Social programs will not meet the need. Only the gospel of Christ can do this.

(*e*) *Disloyal Propaganda.* The following statements are taken from an address by Dr. Newell Dwight Hillis on "Alienating Americans from America":

"All patriots now realize that the German spark has kindled a world conflagration. The attempted revolution in Seattle, the war made by the Bolshevists of Centralia, Washington, upon their returned soldiers, the organization in Detroit of a normal school for the training of Bolshevist orators and organizers, the discovery of hundreds of Soviets in our great American cities, the sudden increase of radical newspapers, the seizure of pistols, rifles, bombshells, in various I. W. W. headquarters, and the adoption of this watchword by the radicals, 'Down with God, government and property,' represent events and forces big with peril. Plainly

*Dr. J. E. McAfee, "Missions Striking Home."

an invincible enemy is carrying on a secret battle against our institutions.

"The Department of Justice has warned the American people that there are at least 300,000 people in our country who hate the republic, and are seeking to overthrow its free institutions.

"The real gravity of the situation is revealed by the fact that there is an organized propaganda for the alienation of Americans from America. In every industrial center of every State the Radicals are engaged in the systematic teaching of revolution. Multitudes of young soldiers, newly returned from France, have been made the subjects of special efforts by Radicals who were trying to undermine the patriotism of our young men. One event and experience will illustrate many. In an oil town in West Virginia a young soldier recently returned from France and employed as assistant to an oil well expert in West Virginia took advantage of a lull in the conversation as to the state of this country, saying, 'Never again for me! Never again for me! The next time the plutocrats can pull their own chestnuts out of the fire!' Further questioning developed the fact that the head man was a radical Socialist, and a soap-box orator, and only incidentally an oil well expert. The older man had spent his evenings, for three months, filling the mind of the young soldier with his pet theories. Slowly he had killed patriotism in that boy's soul. One of the latter's friends said that since his return from France, and becoming an assistant to the well digger, he had become a changed man. Washington thought that the white flower of patriotism was the sweetest blossom in the garden of the soul, but some influence had descended like a black frost upon this flower, and slain it forever.

"In a single high school its principal found that one-third of the students in this boys' high school believe that the political institutions of our country should be overthrown and replaced by an economic Socialist government in Washington. In the hands of these boys

were the Soviet catechism, written by a thoroughly discredited American correspondent who had spent a few weeks in Petrograd and Moscow.

"Life's critical years are from eight to fifteen. Then the child is wax to receive and steel to hold. Melt your crimson glass, and while it is hot the chaff and straw will stick, but when it cools, no hand can cleanse the ruby glass. If these enemies of society succeed in drilling their anarchistic principles into our boys and girls, the future will be lost before the battle begins."

(*f*) *Decline in Family Religion.* The nation has no greater peril than this. If Christian people were loyal to their duty as Christians and as citizens, the dangers that threaten our national well-being would soon disappear. But thousands of people brought up in Christian homes have forsaken the Church and are living in practical neglect of the claims of Christ to their influence and service. A life of religious indifference is a blow at our best American ideals. Our government was established in the name of God by God-fearing men. The sessions of the Continental Convention in Philadelphia were, upon motion of Benjamin Franklin, opened with religious exercises and prayer to God. If we depart from the spirit and practice of our forefathers we do so at our own and our country's peril.

Henry W. Grady was passing the White House in Washington with a friend. He said, "That is the home of my nation." After spending a few days as a guest on a Southern plantation where the Bible was read and the family and servants gathered for morning and evening prayer, he said, "I was mistaken when I said that glistening pile of marble in Washington is the home of my nation. The home of my nation is that home where the Bible is read; where Jesus is loved; and where chil-

dren are taught to pray." In these days of rush and hurry family worship is almost a thing of the past. A representative of one of the great denominations states that not five per cent of its members have family worship in any form, and even the blessing at the table is rapidly disappearing. The Chairman of the Assembly's Committee on Sabbath and Family Religion estimates that not over twelve per cent of the homes in our Church have the family altar. This modern and efficient age in which we live smiles at the time when "the family altar stood at the opening and closing gates of the day." But the Wall Street Journal says that what America needs is just that. It is not a better banking system that will save us, nor a higher tariff, nor better laws; but a revival of the old-fashion religion which never thought of omitting family worship even in the rush of harvest. Few law-breakers come from homes like that. The glory of the nation is the character of its homes. The homes that make a nation great and strong are the homes where the Bible is read and Christ is honored.

He is not a super-patriot who makes patriotic speeches and says fulsome things about the flag. The greatest patriot is he who seeks to cast out all the evils and vices that injure and weaken and to secure for his country everything that is noblest and best. Patriotism and Christianity unite in the Home Mission appeal. If the Church is to win its battle for the conservation of the nation's ideals and morals, it must have the loyal and enthusiastic support of every man who calls himself a Christian. Religion is the only defense against ungodliness and immorality. "Our country for Christ" is the only worthy motto of every true Christian.

3. The Growth of the Denomination. Home Missions is the life of the Church. This fact finds abundant illustrations in the history of every denomination that exists to-day, or that has ceased to be. In proportion as churches have stressed the work of Home Missions have they grown in numbers and increased in strength; as they have neglected the work of expansion have their numbers lessened and their resources diminished. When a church ceases to go forward it begins to go backward. It is either advance or retreat. "For unto everyone that hath shall be given and he shall have abundance; but from him that hath not shall be taken away even that which he hath." It is addition or subtraction, and this principle is as true in the life of the Church as in the life of the individual.

The present position of power and influence which our Church holds among the great religious forces in this country has been attained through its Home Mission agencies. When the Southern Presbyterian Church began its existence as a separate denomination, the congregations were few in number with not many members. As near as can be ascertained the total did not reach more than eleven hundred churches, with about seventy thousand members. In the regions west of the Mississippi river there were considerably less than five thousand communicants in one hundred and twenty weak and scattered congregations. After sixty years of Home Mission endeavor the churches east of the Mississippi river have multiplied manyfold, and west of it through the same agency have been developed the great Synods of Arkansas, Missouri, Oklahoma and Texas, among the strongest and most influential in the Assembly,

having more members than there were in the whole Church sixty years ago.

A careful study of the records reveals the interesting fact that over four-fifths of our present congregations were planted and fostered by Home Mission funds; and that the net gain in membership each year equals the increase made in our Home Mission churches. Just in proportion as the work of Home Missions has been pressed, has our Church advanced. If it were not for the increase resulting from this aggressive work, our Church would have become steadily smaller and the place which it now holds among the great denominations would have been impossible. Home Missions is the agency not only for bringing the gospel in its converting, uplifting and conserving power to bear upon the destitution of our land, but it is the enterprise through which the church is enlarged and strengthened. In saving America the church is saving itself!

4. The Evangelization of the World. The Home Mission enterprise has a wider purpose than the saving of America. Its ultimate aim is world redemption. The true Home Missionary is not provincial, but is cosmopolitan in his outlook. America is to be saved for its own sake and for the world's sake. It is the judgment of mission leaders everywhere that a Christian America will make a Christian world, and that an un-Christian America will mean a world continuing in darkness and sin. There is no work of vaster import before the Church of Christ than that of Christianizing this great land. A member of Congress recently declared: "The next five years will shape the next five centuries. The United States will shape the next five years. The church will determine the character of the

United States." The hope of the world is in America and her idea of Christianity. Home Missions will determine the destiny of the human race.

Politically, commercially, religiously America touches all lands. Is she prepared to render her divinely-appointed service of evangelist to the nations? She has the material resources, but has she the spiritual equipment and the moral power that all of her contacts with other peoples will be healing and helpful? Before the great war twenty-six nations became republics following our own, but now many have become Christain following the example and leadership of the United States? Can America commend Christianity to the non-Christian lands in a way that they will desire it when two-thirds of the American people are living outside the enumerated Christian ranks and do not think enough of Jesus Christ and his Program to unite with his church? Dr. Josiah Strong says truly:

"The greatest hindrances to the conversion of the heathen world come from nominally Christian lands. If America were thoroughly Christian, it would not take long for such an object lesson to work the conviction and conversion of all heathen peoples. If our American Christianity cannot purify our politics and elevate our ethical standards of business and establish just relations between races and classes in our own midst, with our increased facility of communication, which is making the whole world a neighborhood and publishing our national sins on the heathen housetop, this failure will soon paralyze our missionary efforts in all the world and subject our missionaries to the taunt, 'Go back to America, and first cast the beam out of the eyes of your own countrymen and then come and cast the mote out of ours.' "

What the world has been waiting for through the centuries is a sample Christian nation. America has the best chance of being that sample. The only kind of Christianity that is going ultimately to succeed anywhere is the kind that works in our own land with our own people. A vigorous and sustained Home Mission campaign will lift the whole level of our Christian living and make our national testimony count for Christ and his kingdom throughout the world.

QUESTIONS FOR DISCUSSION

1. Define the Home Mission enterprise.
2. Compare the old Home Missions and the new.
3. What are the four great Home Mission objectives?
4. Name six perils that threaten the nation.
5. Which do you conisder the most dangerous?
6. Are there other perils not enumerated?
7. How are these evils to be corrected?
8. What is the relation of Home Missions to denominational growth?
9. In what way is Home Missions fundamental to world evangelization?
10. What sentence do you consider the strongest indictment of Christian America in the entire chapter?
11. What is the population of your town? The church membership?

CHAPTER II.

LAYING FOUNDATIONS

The conversion of America is vital to the conversion of the world.

It is given to the Church in America not only to influence, but to determine the destiny of the human race.

America is to world-wide Christianity what the American troops were to the Allies. Is American Christianity vital enough and spiritual enough to turn the tide?

"The next five years will mould the next five centuries. The United States will shape the next five years. The Church will determine the character of of the United States."—*Member of Congress.*

"Surely the future looks black enough, it holds a hope, a single hope. One, and one power only, can arrest the descent and save us. That is the Christian religion. Democracy is but a side issue. The paramount issue underlying the idea of democracy is the religion of Christ and Him crucified, the bed rock of civilization."—*Henry Watterson.*

"What is concerning me is the task before the Church of God. I trust that you will go back to your own country and your own people, and in every way that you can urge upon them that in the days, the terrible days ahead of us, the days after the war, the Church shall not fail."—*General Byng to Christian America.*

II

LAYING FOUNDATIONS

There has been considerable discussion in recent years about the conservation of the nation's natural resources. This is a matter that should give us great concern. We are proud of our country and its wonderful wealth. Columns of figures could be multiplied to show that in land, mines, forests, water power, it is the richest nation on earth. In fact the terms "boundless" and "inexhaustible" have been so generally applied to the nation's wealth that little thought has been given to the necessity of its conservation. But there has been an awakening. We are being warned that there is a limit to all things material. The wonderful riches with which God has blessed us must be safeguarded and developed, else they will be exhausted and our country materially impoverished. Our generation must not by reason of our prodigality and wastefulness impoverish future generations. The blessings which one generation enjoys are to be held in trust for generations yet to come.

This same principle of stewardship holds true with respect to the nation's spiritual resources. It is vastly more important to the nation's future well-being that the moral values be conserved and developed. The security of a nation does not rest upon the number of its square miles, but upon the number of its square men. It is moral values and not material resources that determine a nation's greatness. It matters little if we are increased in goods and our sons decay. Bigness must not be confused with greatness, or riches with nobility

of character. Bigness is an attribute of matter; greatness is an attribute of mind.

"Not gold, but only man can make
A people great and strong;
Men who for truth and honor's sake
Stand forth and suffer long.

"Brave men who work while others sleep,
Who dare while others fly—
They build a nation's pillars deep
And lift them to the sky."

The Place of Christian Leadership. The work of home missions has been one of the greatest factors in the development of our country. Through the agency of the Church, the school and the home, it has sought to make the nation great by making the people righteous. It would be impossible to overestimate the service of the Christian missionary and the Christian minister in the progress and preservation of our nation's life.

"Every line of human activity depends upon character for efficiency and stability. The rise and fall of the nation depends upon the rise and fall of the people who compose it. Jesus made the transformed individual the starting point for the civilization which he launched upon the world. Every business depends upon character to give it solidity. The stability of the nation depends upon the character of its people. You cannot build a marble house out of mud. The church is God's agency for the production of character, and the minister is the leader in this work. Civilization has never failed to go down when the morals of the people declined.

"This is a matter of history so plain that he who runs can read. The work of the pulpit is fundamental to

business because it creates honesty and integrity. It is fundamental to national life because it creates moral stability. The preacher may not be a politician, but he is one of the mightiest forces in building up the moral sentiment which determines the politics of the nation. He is not a diplomat, but he is the leader in building up the moral sentiment which determines what the diplomat will do. He may never set foot on foreign shore, but he leads the great movement of foreign missions which is creating a new Orient. After we have said all that can be said for other callings, we must acknowledge that the one which has done most for the world is the one that is moved by moral purposes.

"The influence of kings and warriors and statesmen is not to be compared with the influence of the church led by her ministers. When Jesus Christ came to earth to build up the Kingdom of God he chose the ministry as the profession through which he could best accomplish his work. He could have been a statesman and made laws for the upholding of justice; he could have been a philanthropist and fed the hungry and clothed the naked; he could have been a warrior and led armies in glorious triumph over the forces of evil; but he chose the ministry because through it his influence would go down to the fountains of national life and produce uplifting statesmen and warriors and philanthropists in countless numbers. The influence of kings, statesmen and warriors is insignificant compared with his. He packed himself into a few men and sent them out to pass that indwelling power on to others; promising to build up a new civilization through them.

"The students of the rise of civilization credit its upward progress to these men. Practically all the great uplifting movements that have marked the progress of Christian civilization have had their source in the teachings of the Christian pulpit. The prophets of the Old Dispensation and the Apostles and Preachers of the New Dispensation were the regenerators of the earth. It was not warriors and statesmen, but missionaries that

turned pagan lands, lifting whole peoples from beasthood to manhood. It was not statesmen nor rulers, but preachers, that overthrew slavery by producing among the people a sentiment which made its existence impossible. Augustine the Preacher laid the foundation of England's civilization. William Morrison opened China to civilization. William Carey did the same for India, and David Livingstone for Africa. Standing before the Cathedral of Wittenberg, Jean Paul uncovered his head and said: "The story of the German language is the story of Martin Luther's pulpit."

"Daniel Webster, Anthony Froude, Rufus Choate, and many others like them have affirmed that representative government came from Calvin's pulpit in Geneva. Daniel Webster asked: 'Where can you find one spot in the earth where a new social order has been created and the man who has digged the foundation was not a minister?' Where have the life giving waters of civilization sprung up save in the track of the Christian ministry. Ruskin said: 'The Puritan pulpits were the springs of American liberty.' The Earl of Shaftesbury said that Charles Spurgeon by the spiritual work he did in London had done more for social reform and progress than any statesman of his era."*

Promoting Organized Christianity. Home Missions is the agency for the extension of organized Christianity. Along with the growth of the nation has gone the growth of the Church. The preacher and the teacher have followed the pathfinder and the homesteader. As the railroads pushed their way across the plains and over the mountains, the Church sent out its home missionaries to gather the people into churches for instruction and worship that they might not forget God in their new environment. In these little groups

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Dr. J. D. Rankin, "The Choice of a Profession."

of Christians of every denomination were men of faith and prayer, women of patience and trust. The missionaries came and went, but their sacrifice was a never failing spring. They prayed and gave, they toiled and suffered, that Christ's cause might be kept alive, and faith in God as He has been revealed to men might not perish from the land in which we live.

Many of the churches thus organized may never have become self-supporting. They had to be aided by mission funds, but they were instrumental in holding back the forces of evil that would have engulfed these new communities in their beginning. To this service President Roosevelt pays tribute:

"It was such missionary work that prevented the pioneers from sinking perilously near the level of savagery against which they contended. Without this the conquest of this continent would have had little but the animal side. Because of it, deep beneath and through the national character there runs that power of fierce adherence to a lofty ideal upon which the safety of the nation will ultimately depend."

Every denomination in this country owes its present standing to its Home Mission operations. From four-fifths to nine-tenths of all the Protestant churches in North America had their origin in Home Missions. Their buildings were erected wholly or in part by Home Mission money. Of the first one hundred and nineteen colleges in this country one hundred and four were Christian colleges. In 1890, of the four hundred and fifteen colleges in the United States, three hundred and sixteen belonged to Christian denominations. There is not a college in the Mississippi Valley over sixty years old that cannot be traced to some Home missionary. When

we find that thirty-eight per cent of the names mentioned in the biographical dictionaries are the sons or grandsons of Christian ministers, we realize what these Home missionaries and the institutions they founded have done for the laws, the literature and the liberties of the Republic.

Increasing Demands. The work of the Church is being enlarged year by year. Our educational institutions are making heavier demands upon the resources of the denomination. The colleges and seminaries are seeking larger endowments and better equipment to meet the requirements of their work. For our aged and disabled ministers and for the orphans of the Church a more adequate provision must be made. The work in the foreign field is steadily enlarging and is calling for more workers and for greater financial support.

The needs of the exceptional and dependent populations at home must be met. If the Church is to continue its effort among the Indians and is to enlarge its work among the millions of immigrants that are pouring in upon us like a flood; among the mountain people where the need is so urgent and the work so blessed; if the congested masses in the cities are to be reached; if the Negro race is to have a gospel of purity and right-living preached unto it; if the 58,000,000 people out of the Church and away from Christ in our own land are to be won, and America is to become a "nation whose God is the Lord," there will be need for many more workers, and still more money will be required to sustain them. As the missionary enterprises of the Church are enlarged the resources of the Church must correspondingly be increased.

Increasing Ability. There are two ways for the Church to meet this growing need.

(*a*) *The Development of Existing Congregations.* The present membership can give more. A greater sense of stewardship is one of the mightiest calls of Christ to men today. The menbers of the Presbyterian Church more and more are recognizing this responsibility as the claim of Christ and his work is presented to them. The growth of our benevolent contributions through the efforts of the Assembly's Stewardship Committee has been one of the outstanding developments of the Church. The whole work of the Church has been put forward as a result of these campaigns. Our Church stands near the head of all the great Protestant denominations of this country in per capita gifts. Yet there are a vast number of churches, containing a large proportion of our membership that have not been reached by the stewardship appeal and have no share in the progressive program of our Church. The campaign must go on until every church is enlisted in the world-wide work of the Kingdom and every member giving to every cause. This is necessary for the safety of the individual, for the prosperity of the Church, and the cause of Christ.

(*b*) *The Organization of New Congregations.* To enlarge the Church is to enlarge its resources. There are millions of wealth in the hands of people outside the Church, in places where we have no organization. If the Church can win men who have money and who are making money they will hereafter give of their wealth to help others. The increasing ability of the Church through its Home Mission work is forcibly illustrated in the contributions of the Home Mission States. The Home Mission Synods of Appalachia, Florida, Louisiana,

Arkansas, Oklahoma and Texas, whose churches almost without exception have been organized and sustained by Home Mission agencies, contribute to the single cause of Foreign Missions more than the entire Church spends through the Assembly's Home Mission Committee upon the work of Evangelism, Church Erection and Sustentation in those Synods. Every new church organized in a growing community adds to the ability of the denomination to sustain its ever-enlarging work.

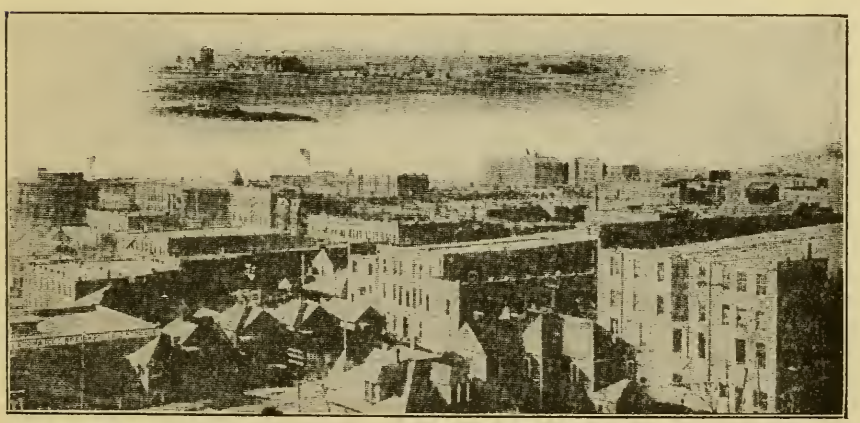
The advance of God's Kingdom in every field has always been by the way of the little struggling Home Mission churches, which in time become strong, constituting a permanent endowment which yields enormous interest. The great majority of the churches of our Assembly, those which give most loyally to all mission causes, were begun as Home Mission enterprises. They represent the strength of the denomination, and make possible the support of the great denominational enterprises that are lighting up the dark places in our own and carrying the message of light and life to the millions dwelling in heathen lands.

Opportunities for Growth. The openings for denominational expansion have not all been occupied. There remaineth yet very much land to be possessed.

(*a*) In the great Southwest, a region with more than twice the area of the original thirteen States, there are vast stretches of territory, rapidly filling up with settlers, where our Church has not gone. Texas has a territory larger than Germany or France, and some of her Presbyteries are greater in area than some of the eastern Synods. Oklahoma is larger by 8,000 square miles than all of New England. Arkansas and Louisiana are old States, but are just beginning their real development.

If these States are ever as densely populated as some of the eastern States they will contain more than 125,000,000 people, so great is the extent and the possibilities of this Southwestern Empire.

In the early days our fathers built their houses, and then the church close by. Today the church comes last, if it comes at all. The gospel privileges in this great region are totally inadequate for the multitudes who need them today as never before. The American Survey reports that 5,000 churches are needed west of the Mississippi River to care for communities now unevangelized. In Oklahoma, which is typical of the whole Southwest, only eighteen out of every one hundred persons are in the Christian Church. In Arkansas it is possible to have a church of a million members, and not take one from an existing organization. In this State there are twenty-six counties in which the Southern Presbyterian Church has not a Sunday school or a mission. In Louisiana, with its vast resources and multitudes of people there are eight parishes without a single Protest-



"THE NEW AND THE OLD"

ant church of any denomination. In the matter of Christianizing this Empire of the Southwest, the Church has only made a beginning. We are like men on a mountain trail. As yet we have only climbed the foothills, the supreme ranges are just coming into sight. If the boundless wealth of this great region is acquired by men who for neglect are not Christians, it will become a menace instead of a help to the forces of righteousness in the years to come.

(*b*) The Southeast is just entering upon the era of the largest development. This is evidenced by the rapid growth in population of all the Southern cities. Along the line of one railroad over four hundred new industries were opened in a single year, bringing thousands of people into those communities, the forerunners of the thousands yet to come. With the completion of the Muscle Shoals project at Florence, Alabama, and the production of cheap fertilizers for the farmers and cheap power for the manufacturers, the South will be started in the way to unmeasured growth and prosperity.

In Georgia 600,000 white people are out of the Church. There are fifty-four counties in the State in which the Southern Presbyterian Church has no organized work. The situation in Georgia is typical of all the southeastern States. The mining and manufacturing sections of Alabama, Tennessee, Kentucky, Virginia and West Virginia comprise a region of almost limitless material resources. The foundations of great industries are being laid. This region perhaps offers more varied and more promising opportunities to extend the borders of the Church and win a great people for service in the Kingdom of God than any other section of the country. In many places the missionary organizations have not been

able to meet the needs of the growing and congested populations. The forces of evil are organized and multiplied in number, while scores of communities are without the ministration of the gospel by any church.

(*c*) In many rural communities there are opportunities for growth. The Presbyterian Church has neglected the country communities to its own disadvantage. In losing the country we have largely lost the city. It is true that in many rural places the Church is difficult to maintain. Many of them are unable without assistance to support a minister. These churches must not be abandoned, but must be strengthened and encouraged. They make large contributions to the cause of Christ. Their gifts in money may not be large, but they contribute that which is far more valuable than money. They send their sons and daughters by the hundreds to be workers and supporters of city churches. There are country congregations that for years have been sending elders, deacons and Sunday-school teachers to build up the churches in the city. Our city churches could not long survive if it were not for the constant accessions of strength from the country.

"Whatever there is today of virtue, righteousness, human brotherhood and the fear and love of God in American life is largely the fruit of the labors of country preachers and country churches."

There are country groups ministered to by a Home Mission pastor that have furnished more ministers and missionaries than three or four self-supporting churches in a city with their hundreds of members. One Home Mission field supported by the Assembly's Committee has in the past eight years furnished four mountain

missionaries, two foreign volunteers, and five ministerial candidates. The little church at Soddy, Tennessee, is a conspicuous example of the value of the country church as a ministerial recruiting ground. This church never had more than seventy-five members, and for years received help from Home Mission funds. Since its organization in 1829 it has sent seventeen men into the ministry of the Presbyterian Church. There are Presbyteries that have not made so large a contribution.

The cause of the country church is too urgent and means too much to the welfare of the nation and of the Kingdon to allow it to be neglected. It is true that many of the old families which were the strength of the church and the community are moving away, but new families are coming in to take their places. There is no greater or more important service that Home Missions can render the cause of Christ than that of sustaining and keeping alive the country church, that its rich red blood may be poured into the currents of the Church's life.

Two things are needed if the Church is to enlarge its borders and increase its resources.

1. Greater Evangelistic Effort. The spirit and purpose of Evangelism lies at the base of all Christian effort. Dr. Lyman Beecher was once asked, "What do you count the greatest thing a human being can be or do?" He replied, "The greatest thing one human being can do is to bring another human being to Jesus Christ as Saviour." To win another to Christ is the first duty and the highest privilege of every Christian. "He first findeth his own brother Simon . . . and he brought him to Jesus." It is the initial step in the conquest of the world for Christ. Conversion and then culture is the order of the King-

dom. Men must be led to accept the invitation, "Come," before they can heed the command, "Go." It is only through earnest evangelistic effort that the Church can make any real progress in winning the great multitudes of lost and indifferent in every community.

The evangelistic situation that confronts the churches in America has been one demanding serious and prayerful consideration. During the nineteenth century the Church made great progress in winning souls to Christ. In 1800 only seven persons out of every one hundred were members of the Church. In 1850, the number had increased to fifteen out of every one hundred. In 1900, there were twenty-four church members in every one hundred. Since that date the growth of the Church has not kept pace with the increase in population. The nation has been growing more rapidly than the Church. For several years the Church in America has been reporting a decreasing number received on profession of faith each year, and the lowest level for thirty-five years was reached in 1919. But there is reason for encouragement in the fact that the tide has turned. The Evangelistic Commission of the Federal Council reports more additions to the Protestant churches in this country in 1921 than were ever received in the same length of time. In 1921 the Southern Presbyterian Church showed the same improvement. We were able to report to the Assembly 24,369 additions upon profession, the largest number ever received in any one year in our history.

The Assembly in 1921 adopted the following Evangelistic Program and recommended it to the churches as the goal of their evangelistic efforts:

(*a*) Fifteen per cent of membership added upon profession of faith;

(*b*) Twenty-five per cent increased attendance on church services;
(*c*) A Sunday-school enrollment at least equal to the church membership;
(*d*) At least one life enlisted for definite religious work for each congregation;
(*e*) A family altar in every home;
(*f*) The establishment of mission Sunday-schools and churches wherever possible.

The Executive Committee of Home Missions has been entrusted with the responsibility for the promotion of the spirit and message of Evangelism throughout the Church. In the Evangelistic Department the Committee employs a corps of able evangelists—General, Synodical, Presbyterial; and evangelists for special classes—Mexicans, Indians, Negroes, Mountain people, and prisoners. These workers are engaged in holding evangelistic meetings during the year. Every missionary and Home Mission pastor aided by the committee is commissioned as an evangelist. Through the efforts of the workers aided by the Assembly's Committee 8,954 were added (Annual Report 1921) to the Church upon profession of their faith in Christ.

The Local Church the Unit of Power. It is in the local church that the effort must be made and the results obtained. A special evangelistic service is helpful, and every church should make this special effort, but it should only be the beginning of a soul-winning campaign. No congregation can meet its evangelistic responsibility by having one special meeting during the year, and then resting twelve months before another effort is made. Someone has said, "God rarely goes over a cold pastor to reach a cold session; God rarely goes over a cold session to reach a cold congregation; God never goes over

a cold congregation to reach a cold community." The pastor and session are the ordained leaders and they will awaken the congregation only as they themselves are stirred by their responsibility. When pastors accept the responsibility of leadership, when officers accept their task as a sacred trust, God has an agency through which to work.

A Congregational Program. The records show that the churches that begin the year with a definite program of work and a definite objective are the churches that close the year with the most encouraging results. While it is a continuous effort to be sustained by earnest prayer and supplication, a dead level in the church's program can be avoided by the stimulus of special days and special occasions.

The Communion Season can be made a time of ingathering. While it is true that in many churches souls should be converted every Sabbath, as a matter of fact, the quarterly communion is thought of as the time when conversions take place.

Decision Day in the Sunday school is an unusual opportunity for pastors, teachers and parents to press the claims of Christ upon the children and youth in the Sunday school and in the home. In many churches Decision Day is one of the great occasions of the Church year.

Special Evangelistic Service. Every Church should have a special series of meetings for one or two weeks during the year. Heart stirring messages day after day are greatly blessed in reaching the lost.

The Easter Season can be made a time of great ingathering. In many churches this is made the climax of the Church year. It is a season when hearts are

greatly impressed, and many will accept Christ as Saviour.

Membership Day. This is just what the name indicates—a time for gathering in new members. Everyone is asked to assist in bringing into church fellowship all for whom that church is responsible. In a certain city there was held what was called "Church Letter Day," when a general search was made for certificates of membership and several thousand were found. In every city there are many who are members of churches elsewhere who should be brought into fellowship with the church where they live.

The Assembly's Evangelistic goal will be reached not by any one evangelistic campaign, but by a steady and constant emphasis on pastoral and personal evangelism in all our churches. No greater distinction can be given any Church or denomination than that it is a soul-saving Church.

2. A Campaign of Church Building. The Church that builds most grows most. Church Erection is only another way of saying Church expansion. A church cannot hope to prosper or meet its full responsibility to the community in which it is located, without a house of worship. Many newly organized churches are unable to build without assistance either by a donation or loan from a building fund. All great denominations recognize this help as a fundamental and necessary part of their Home Mission work. A contribution for a new church building is not a gift but an investment in the extension of the Kingdom. Probably no denomination has been slower to realize the importance of making these investments than our own.

The total Building Fund of the Assembly's Commit-

tee is about $100,000. Other denominations doing mission work in this country have funds from $400,000 to $5,000,000. Because of this inadequate provision for Church Erection much of the fruit of the labors of our splendid ministers and Home missionaries has been lost. The tragedy of our Home Mission work has been the number of newly organized churches in places of promise that have been declined assistance, when a small gift or a loan at a critical time from the General Assembly would have put them in the way of growth and progress. The records show that the Presbyteries in which the largest number of churches have been helped from the meager funds of the Committee have had the greatest growth. If the Assembly's Committee had been given the means with which to accept a fourth of the promising opportunities to plant new churches in growing centers that it was compelled to decline during the past twenty-five years, the Southern Presbyterian Church could have a membership of 500,000 which, at the present rate of giving, would increase our benevolent contributions $1,489,000 per year. The loss to the Church is seen, when it is considered the number of additional missionaries this increased amount would support. Church Extension is fundamental to the Church's world-wide missionary program. Nowhere has there been a sadder denominational neglect or a greater denominational loss.

Great Loan Fund Needed. This is the time of the greatest growth in our Church's history. There seems to be a general revival of church building throughout the Assembly. Congregations are outgrowing their places of worship. Buildings that answered the purpose of a former day are largely inadequate for the demands of the present. Sunday schools are needing new and

better equipment for their work. A survey of the Presbyteries shows a present need of three hundred and thirty-three new church buildings and two hundred and ninety-nine manses and missionary homes, besides a number of mission school buildings and dormitories. The General Assembly, because of the opportunities that have been lost to the Church and the necessity for entering many new and inviting fields, urged the immediate importance of a $500,000 Building Fund, and placed this amount in the Assembly's Equipment Campaign.

Such a fund would enable the Committee to help hundreds of churches. Many of them would immediately become self-supporting and contribute liberally to our denominational enterprises. Every dollar provided by the Assembly's Committee would mean four dollars provided by the congregation assisted. A $500,000 fund for Church Building would mean the investment of at least two and one-half million dollars in new church equipment. The children of this world are wise in their generation. They are looking ahead; they are doubling their plants, building for the future as well as for the present. Shall the children of light be less wise in their day?

Fitting Memorial. Thirty years ago Mr. W. A. Moore, an elder in the First Presbyterian Church, Atlanta, Georgia, deeply interested in the extension of the cause of Christ in the world, left $5,000 to the Executive Committee of Home Missions, to aid mission churches in securing homes of worship. The Moore Fund has assisted one hundred and four churches in building. Is there another $5,000 that has accomplished as much in the upbuilding of the Southern Presbyterian Church, and the extension of the Kingdom of God in the world?

These little churches, resonant with Christian praise every Sabbath are better than all the cold marble ever chiseled or bronze moulded to perpetuate the memory of a child of God.

The Executive Committee of Home Missions will hold sums of $500.00 or more, contributed by church, society, family or individual, as memorial funds, bearing the name of the donor, or of any other whose memory it is desired to honor or perpetuate. A memorial fund is loaned at low interest to a worthy church, and when repaid is loaned to another, and thus goes on reproducing and multiplying itself through the years. Persons desiring to leave their principal to Home Missions, but who need the income therefrom during their lifetime, can render a very real service to the cause of Church Erection by investing the amount in an annuity bond, on which the Home Mission Committee pays interest during the life of the investor, the money becoming a part of the Assembly's Church Erection Fund at his death.

"Next to the longing for immortality, which God Himself has planted in every human breast, is the desire to perpetuate our own name or the name of those we love and honor. But the most sanguine builder of monuments has never produced a memorial which would either withstand the ravages of time or increase in beauty and strength as the years go by.

"It is the distinction and glory of a memorial loan fund that it is strong where other monuments are weak. Here is something of a material nature that has in it the quality of life. It is a perpetual source of benediction, going forth on errands of mercy and helpfulness to return with increased power for usefulness.

"Bishop H. C. Morrison describes it as an 'everlasting benediction; an immortal good Samaritan, with wine and oil and bandages for the bleeding and helpless

churches of the land.' Going to the West, it fortifies a point; returning to the East, it repairs a breach in the wall. It lives for all time and lives for God. It will work on and on after you have ceased to work, and will come to you with exceeding increase in eternity."

How can men believe without a preacher? And how can a preacher preach effectively without a house in which the hearers may gather to hear? A church building is a logical and necessary part of preaching the gospel. It is a vital means in establishing the Kingdom of God in the world.

QUESTIONS FOR DISCUSSION

1. How does stewardship apply to material resources? To spiritual?
2. Prove that Home Missions service is (a) world service; (b) patriotic service; (c) denominational service; (d) educational service.
3. What are some of the increasing demands upon the resources of the Church?
4. What cause is fundamental to the Church's progress?
5. In what two ways can the Church meet the growing need for workers and money?
6. Is the South adequately churched? Prove your answer four times.
7. In what way is the country church important?
8. What two things are essential if the Church is to go forward?
9. What is the Assembly's evangelistic goal? Has your church reached it?
10. What is the value of special days and seasons in the work of the Church?
11. Why is an adequate Church Building Fund a denominational necessity?
12. In what different ways is a "Memorial Fund" a blessing?

CHAPTER III.

PAYING A DEBT

Section I.—Indians

The Indian of the old trail was a religious being. The very perils and hardships of the chase and war-path created in him a longing for some relationship with the unseen world of mystery round about him.

But the old Indian has passed on, leaving behind chiefly such vestiges of the old regime as war paint and feathers, bow and arrow, blanket and moccasin.

The Indian of today is just coming into citizenship. He meets the demands of this new transition period. He has entered upon the highway of knowledge and cannot turn back to the old trails.

Less than one-third of the Indian population is related to the various Christian communions; approximately 46,000 are neglected by Christian agencies and unreached by Roman Catholic or Protestant missionaries.

Nine thousand Indian youths heard their country's call in the late war and left their tribal clans to fight for liberty. Six thousand were volunteers.

That the Christian churches of this land owe a debt to the Indian, the eternal debt of love forever unpaid which proximity and the claims of neighborliness bring, no one will question. The long-deferred payment of this debt calls for immediate settlement before the night comes on and the people are left in their darkness.—*American Survey.*

III

PAYING A DEBT

I. The Indian

Of all the peoples that go to make up our great country there is none that has a larger claim upon the Church's interest and effort than the North American Indian. As old as the European settlement on these shores, so old is our debt to this race. The original owners of the continent, they were here to welcome our forefathers who sought in this new world a refuge from the tyranny of the old, but who in turn, with a few noble exceptions, drove the owners from their ancestral lands in utter disregard of moral right or legal justice. Some one has said, "To the Indian we owe a debt of financial obligation that money can never pay; a debt of legal obligation that treaty after treaty has but increased; a debt of moral obligation increasing year by year as the Indian is increasingly degraded by vices learned from his white neighbors."

Not a Vanishing Race. The Indian has furnished more than one essayist and public speaker with material on "The Vanishing Race of Redmen." But he has not vanished! While it is true that some tribes have become extinct and some are decreasing, yet the loss has been more than balanced by the gain in others. The last census placed the number in the continental United States at 336,000. They are divided into not less than two hundred and seventy-five tribal bands and clans, all speaking different languages and dialects, scattered

on one hundred and forty-seven reservations and different communities, in practically every State in the Union. The largest number of Indians in any State is in Oklahoma, where there are 120,000. The others are largely confined on great reservations in Arizona, California, New Mexico and other western States, or scattered in smaller numbers on small reservations throughout the East.

Presbyterian Beginnings. The Presbyterian Church from the very first has shown an interest in the Indian's material and spiritual welfare, and has had a part with the other great denominations in the evangelization of the Indian people. At the present time there are, according to the report of the Indian Bureau, twenty-six different boards representing twenty-one evangelical Protestant denominations at work among them. Partial statistics available from eighteen of these denominations show that there are missions in over one hundred tribes and tribal bands, with five hundred churches and as many out stations. More than two hundred and fifty white workers and three hundred native helpers, interpreters and assistants serve these points. The annual expenditure of all Indian missions, according to the report of the Home Missions Council, does not exceed $300,000.00.

The work of the Catholic Church is perhaps more extensive than that of the Protestant. The Commissioner of Indian Affairs reports that there are 58,646 church-going Catholics, while 44,730 are members of the Protestant Churches. It is estimated that less than one-third of the Indian population is identified with any Christian Church, and approximately 46,000 are in tribes where there is no opportunity to learn of Jesus Christ

from either Protestant or Roman Catholic missionaries. There are 26,000 children of school age without school provision of any kind. The Home Missions Council is undertaking to allocate to the various churches responsibility for these unreached tribes. The Executive Committee of Home Missions was asked to accept the responsibility for an unreached tribe in New Mexico. The Committee was unable, on account of inadequate funds and the inability to find workers, to accept this added responsibility.

The Work of Our Church. At the beginning of the Civil War the five civilized tribes in Oklahoma sided with the Confederacy. It is estimated that the Choctaw nation furnished 3,000 soldiers for service, and the Cherokee nation 2,000. The Indian work of the Southern Presbyterian Church began with the organization of the General Assembly. It has always had a large place in the Church's sympathy and prayers, though the financial support has never been equal to the need and the opportunity.

The Indian Missions was the first Foreign Mission work attempted by the Southern Presbyterian Church, and for twenty-eight years it was a responsibility of the Foreign Mission Committee. In 1889 the Indian work was transferred to the Executive Committee of Home Missions and since that time has been an important factor in the department of Home Missions.

In the Minutes of the first Assembly of 1861, this action is recorded:

Resolved:

2. That the Assembly accepts with joyful gratitude to God the care of these missions among our Southwestern Indian tribes, the Choctaws, Chickasaws, Creeks,

Seminoles and Cherokees, thus thrown upon them by His providence; missions whose whole history has been signalized by a degree of success attending few other modern missions; to a people comprising nearly seventy thousand souls. to whom we are bound by obligations of special tenderness and strength, and whose spiritual interest must ever be dear to the Christians of this land.

3. . . . . so at the very moment of commencing our separate existence we find them forming in fact an organized part of our body; and also in the promptitude with which our Church has advanced to their support—the Assembly recognizes most gratefully the clear foreshadowing of the Divine purpose to make our beloved Church an eminently missionary Church; and a heart-stirring call upon all her people to engage in this blessed work with new zeal and self-denial.

What Has Been Wrought? During the sixty years of our service about three thousand have been received into the Church. At present there are in Indian Presbytery twenty-two churches, with seven hundred members. The Indian churches are all in the country, many of them miles from any railroad. Some have simple log churches. Yet an Indian church has no Sabbath without divine worship. If there is no minister, an elder or some member will conduct the service. In this way the church is kept alive. The Indians love their church and contribute to its work. In every financial campaign the Indian churches have subscribed their quota. The present small membership is due to the fact that when Oklahoma became a State, and the allotment of the land was made to the tribes, many of our members moved away from their old homes. While they have been lost to our Church, they are in the membership of other denominations. It has always been difficult to secure ministers for the Indian churches. This has been the supreme

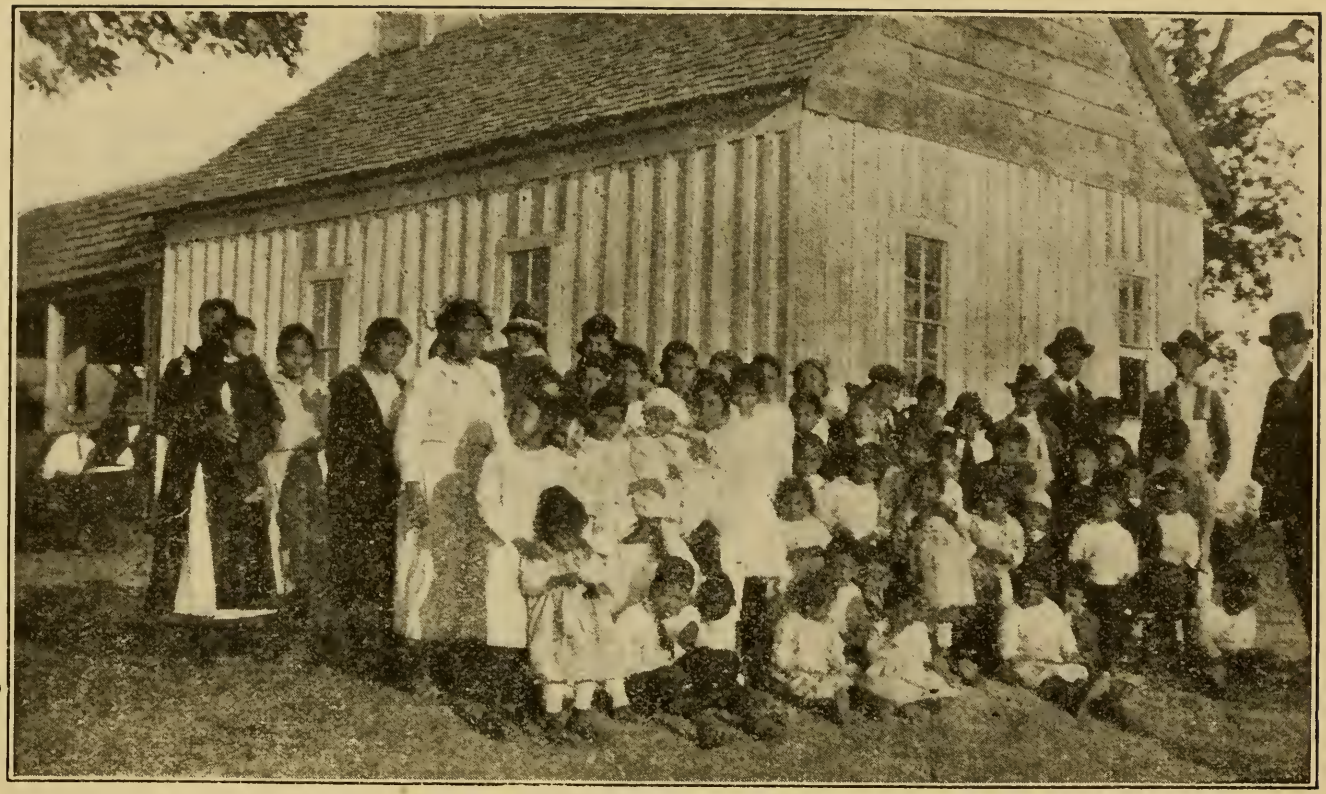
need and the great lack through all the years. There is no greater field of service for a consecrated minister of Jesus Christ than to be pastor, minister and friend to these grateful and appreciative people. In this work there have been some of the noblest men in our ministry.

The following account by a visitor to a recent meeting of Indian Presbytery shows something of the love and devotion of the Indians to their Church:

"Going to Presbytery with the Indians, does not mean to rush off at the last minute or perhaps wait until the second session, rush through with the most important business, get leave of absence and rush home before Presbytery closes. On the contrary, every minister and elder is there unless prevented by serious illness, and usually takes the entire family. Many other families go as visitors, especially those whose women are representatives to Presbyterial, and all are present before opening session and remain until the close. This Presbytery convened Tuesday night and did not close until the following Monday morning. It included a Sunday-school institute and meeting of the Brotherhood, and was truly a time of great spiritual refreshing. Of the one hundred and twenty-five adults present, only three were white people.

"The five or six families belonging to this church had all moved over and camped in two-room shacks near the church, to entertain the Presbytery. Beds, stoves and dishes galore were in evidence. In one corner of the church, bedding was piled high, and many men slept on its floor. In the camp houses, beds covered the floors. Seven of their nine ministers were present, and fifteen elders, which shows their interest in their church courts. Each day opened with a sunrise prayer meeting. There was the usual eleven o'clock public worship, also at seven-thirty daily.

"A most encouraging report was: Eleven candidates for the ministry, and two licentiates. Soon their churches



AT A MEETING OF INDIAN PRESBYTERY

will be supplied. Again, we could learn a lesson from their faithful devotion. Their membership is so scattered, many of them living long distances from their church. Their work is carried on under such handicaps and difficulties as would discourage the average white church of the present, and cause many to abandon the work. The growth of the Indian churches means more of work, of effort and self-sacrifice than we can possibly understand, and is a strong appeal for our interest, sympathy and prayers.

"And the children! What an appeal they are! Think of sixty or seventy children and young people attending Presbytery! We photographed fifty-five and did not get all. Children are taught the Bible, catechism, and to pray. They attend worship and sit quietly and reverently, then join in the singing as heartily as their elders. How they love to sing. Their voices are musical and although much of the singing was in Choctaw, the old familiar hymns of our Church were recognized, and one was conscious of their spirit of worship. In every session we felt the presence of the Holy Spirit, and know that Presbytery means much to these people.

"Sunday was a wonderful day. It opened with the sunrise prayer meeting. The Sunday-school numbered one hundred and eleven. The eleven o'clock worship was followed by a memorial service for the deceased wife of a minister. At three o'clock there was a strong sermon. All professing Christians were asked to rise. It looked like every one did. When those who were not Christians were asked to rise, there were only nine in all that congregation that stood.

"Monday morning, following the sunrise prayer meeting, the entire crowd assembled for farewell, forming in one large semi-circle in front of the church, men on one side, women on the other with a group of young men in center to lead the singing. As they sang one after another of the cherished hymns, the members of the local church, children and all, passed down the line shaking hands and telling their guests good-bye. The minister

at head of semi-circle next fell in line, and one by one they followed until finally each had shaken hands with the other and all said good-bye. It was a most impressive farewell, and there were not many dry eyes in the gathering. The older ones are rapidly passing away. The coming generation will present a new problem to the Church."*

The Committee also ministers to the Alabama Indians, a small tribe near Kiam, Texas. The work was opened in 1881. The missionaries found this tribe, wearing blankets and feathers, heathen in a nominal Christian land. After forty years of service every person in the reservation between the ages of twelve and thirty can read English, and practically every adult is a member of the Presbyterian Church. For twenty-five years Rev. and Mrs. C. W. Chambers have labored in this field, Mrs. Chambers as teacher and Mr. Chambers as pastor of the church. Their only daughter, born in the reservation, is now a missionary in Africa.

Oklahoma Presbyterian College for Girls. It was early recognized that the Church's greatest opportunity is with the youth, and Mission schools have been the chief evangelistic agency in all mission work. Many devoted Christian women whose hearts God had touched with the Indian appeal, gave themselves to the Indian children out of pity and love and a desire to serve. In many communities the mission teacher was the only white person. Largely through their efforts the five civilized tribes have been lifted from paganism into the light of Christianity. With the coming of Statehood and the public school, many of the church schools were discontinued. One of these Indian Mission Schools has

*Mrs. C. S. Everts.

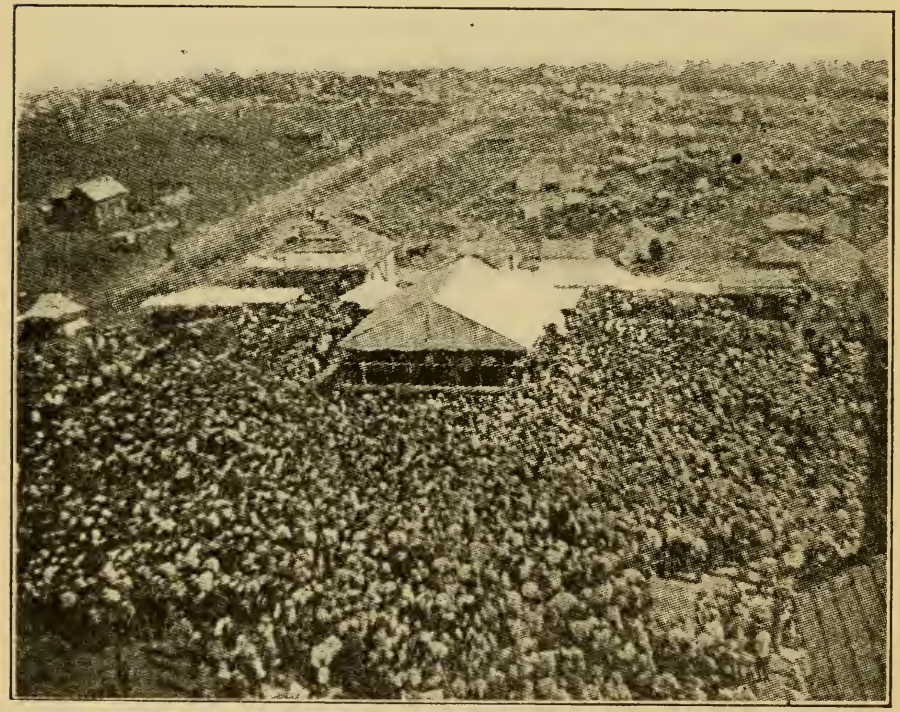
grown into the Oklahoma Presbyterian College for Girls. It is the largest and most important missionary institution of the Southern Presbyterian Church in Oklahoma, or all the Southwest. This school wields perhaps the greatest Christian influence of any institution in this new State. Only eighteen per cent of the population of Oklahoma is connected with the Christian Church. Almost without exception the students in this Christian school are brought to Christ, and they go out to found Christian homes and to be leaders and helpers in Christian work.

The girls attending this school do not all come from the homes of our Presbyterian Indians, but they come from homes that are not Christian, and from homes in remote country districts with little idea of civic improvement, home making or sanitation. Being a mission school the charges are very low. Many poor girls are able to work their way through by serving in the dining room, or in the care of the dormitories. They are taken oftentimes with little or no preparation, and careful teachers lead them through the several grades. They are sent out not only improved in personal appearance and mental development, but strong Christian characters ready for efficient service. The following quotation is taken from a letter written by a sixteen year old Choctaw girl. She came from a home in the Kiamichi Mountains in Eastern Oklahoma:

"I came here four years ago, and now the college has grown almost as dear to me as my own home, for many different reasons. Not only have I attained knowledge from a worldly standpoint, but I have also attained a better and more trusting conception of Jesus Christ than I ever had before, which I feel has benefited me

more than all the worldly knowledge I could ever master. I am thankful I am not the only one who has had this experience, but almost all the girls have."

Another girl, coming from an Indian home, graduating from the College, is President of the District Christian Endeavor Union, a teacher in the public school and an active leader in Christian work in her community. Another came to the College from a town in which there is not a church of any denomination. She was brought to Christ, and sent home a Christian. It is impossible to measure the influence for good of this Mission School in this great and growing State. If the Indian mission work of our Church had accomplished no more than the



CROWD AT THE OPENING OF OKLAHOMA LAND TO HOMESTEADERS

establishment of the Oklahoma Presbyterian College, as an institution for righteousness in this new State, it would have been abundantly worth while.

Christian Workers Needed. There is an urgent call for pastors to serve the Indian churches and train them in the way of Christian living; for Sunday school missionaries to gather the thousands of young people growing up in this new country without Christian training. A great and needy field awaits anyone desiring an opportunity to render a real service to Christ and the Kingdom of God. Our Church acknowledged its debt to the Indians in the beginning, and it is for us who live in this day to see that it is paid.

Mrs. Bella McCallum Gibbons, who has spent the greater part of her life in work among the Choctaws and who knows their needs perhaps as well as anyone in the Church, says:

"The Indians are fast becoming civilized, but the conditions which surround them are more deplorable than they were fifty years ago. Then the missionary had only to fight the traditions, the superstitions and customs of the Indians. Now the greatest battle the missionary has is to keep the Indian from falling into the vices with which our own race is fast surrounding him. Sabbath-breaking, drunkenness, divorce, immoral living, grafting, cheating, are vices that have crept into their country. Some to all appearances have come to stay. Indians are by nature a reverent people. Christian Indians reverence the Sabbath, yet Sunday baseball has been the means of leading hundreds of Indian boys away from home, away from all church influences, away from religion, away from God. Oklahoma is by its Constitution a temperance State, yet unscrupulous persons by the hundreds manage to evade the law and sell intoxicating liquors. And the worst thing about it is

that it is whiskey of the vilest sort, oftentimes made from chemicals of a poisonous nature. They sell it to Indians by the quart, by the gallon, and by the case. Anyone who knows anything about Indians knows how whiskey maddens and destroys them.

"The divorce evil, another custom our civilization has given them, is also becoming very common. It is no unusual thing now for Indians to get divorces through our courts. Still, let it be said to their credit, it is not yet so common with them as it is with us, and it is almost unknown among the older full-bloods."

An elder from Indian Presbytery, speaking at the General Assembly, said that when the Indians were taken from the East and placed in Oklahoma is the only time on record where an Indian ever beat an American in a land trade. But many of our Indians are now in danger of losing their last home through the dishonest dealings of unscrupulous white men. Is it any wonder that long ago Wendell Phillips said, "The Indian race is the one which the people of the United States have most dread to meet at the judgment seat of Almighty God."

CHAPTER III—*Continued.*

PAYING A DEBT

Section II.—Negroes

One out of every ten people in the continental United States is a Negro. The present Negro population is between ten and eleven million, more than double that of 1865.

In 1916 thirteen Southern States reported Negro populations of more than 200,000. In eight of them the number exceeded 600,000. These thirteen States contained six-sevenths of the Negro population of the country.

Five out of every eleven Negroes in the United States are church members. In 1916 according to the best information Negro church organizations had 37,773 church edifices and 3,618 parsonages.

The usual type of building and equipment of the average Negro country church consists of an unpainted frame structure, with rough benches, a platform and pulpit for the preacher. Preaching services are held about once or twice a month.

The minister is usually non-resident, often living and working at some other occupation in a nearby city. He usually comes to the community Saturday night or Sunday morning, and leaves at the close of his Sunday labors.

Here is a call for Home Mission Boards to send trained men to these neglected people.

Former Ambassador Bryce once said that the American Negro in the first thirty years of his liberation made a greater advance than was ever made by the Anglo-Saxon in a similar period of years.

—*American Survey.*

III.—*Continued*

PAYING A DEBT

II. Negroes

There is another debt the Church frankly acknowledged at the very beginning of its organization. Rising above the awful prejudices of the times and ignoring the cruel disappointments and losses of the war, the Assembly of 1865 addressed the following exhortation to the Churches:

"The General Assembly solemnly admonishes our ministers, churches and peoples, and do enjoin upon them not in any wise to intermit their labors for the religious instruction of the colored people of our land. While the change in their legal and domestic relations does not release the Church from its obligations to seek their moral and spiritual welfare, their helpless condition and their greater exposure to temptation, leading to vice, irreligion and ruin, both temporal and eternal, which result from that change, make the strongest appeal to our supplying them with the saving ordinances of the gospel."

The 4,000,000 Negroes in the United States when this deliverance was made have increased to 10,463,013. The conditions that the Church fathers foresaw and so clearly set forth in the Assembly's exhortation, have come to pass. That resolution accurately describes the Negro's present needs and the Church's most urgent duty. Because that admonition of the Assembly was not fully obeyed, the evangelization of the Negro is an

undertaking that demands a greatly enlarged effort on the part of the Church today. Of the total Negro population in the United States about eighty-five per cent live in the South, and fifteen per cent are in the North and West. From 1910 to 1920 almost one-half million colored people moved from the Southern States, increasing the Negro population of the North about fifty per cent. They have largely settled in the cities, and the largest numbers in cities where a few years ago the Negro population was relatively very small. In ten years the Negro population of St. Louis increased sixty per cent, Omaha one hundred and thirty-three per cent, Chicago one hundred and fifty per cent, Youngstown two hundred and forty per cent, Cleveland three hundred per cent, Detroit six hundred per cent, and Gary thirteen hundred per cent. Natural segregation has occurred with the result that they constitute Negro cities within cities. The Harlem section of New York City in numbers, in wealth and life has become the largest purely Negro metropolis not only of America but of the world.

"The Negro faces serious problems when he migrates from his southern surroundings to a northern neighborhood. He enjoys larger liberty but pays an excessive rent, to raise which he must crowd his rooms with promiscuous lodgers, a danger to health and an impairment to family life.

"Northern migration brings problems for both the Negro and his white neighbors, but the odds are against the Negro. Keener competition, racial animosity and unfair discrimination are in the scale against him."*

*American Survey.

While the great majority of the Negroes doubtless will continue to live in the South, and be peculiarly a Southern missionary responsibility, the people of other sections must have more than a detached interest in them. Since the people of the North have had an opportunity to study the Negro at close range the two sections are getting on speaking terms when the Negro is the subject of discussion. There is every reason to believe that we are coming more and more into an atmosphere of reason and moderation in regard to the Negroes and what the whites should do for them and expect from them. It is not the purpose of this brief study to discuss the various phases of the Negro problem, but to consider the many needs of these people and our duty to them from the standpoint of Christianity. There are two sides to the Negro question—their side and our side—and our side is the more important of the two.

In its service for the colored people the Southern Presbyterian Church has organized its work along the following lines of effort:

Stillman Institute for Training Workers. A clean, upright and efficient leadership is primary in the moral improvement of any race. Christianity without education means to the Negro little more than heathen superstition. Many Negro ministers and teachers have had no preparation and are not qualified either by intellectual training or moral character to be spiritual leaders and interpreters of God's Word or teachers of the youth.

(*a*) *Boys' School.* To meet the need for a capable colored ministry, the General Assembly in 1876 founded what is known as Stillman Institute, at Tuscaloosa, Alabama. Since its organization this school has sent perhaps one hundred colored ministers into our own work, in

the home and foreign fields, and into the work of other denominations. Negro boys over seventeen years of age of good character are given a thorough normal course, including teacher-training, farming, dairying, and other industries, leading to a special course for those who wish to become ministers and missionaries. In the theological department a three-year course is provided, covering the English branches offered in a theological seminary. The teachers are white men who teach by precept and example. All students are required to work in the shop or on the farm twenty-one hours per week, in part payment of their expenses. Wherever the graduates of Stillman Institute have gone, it is the universal testimony that they have the confidence and respect of both races, and are an influence for good in their communities.

(*b*) *Girls' School.* This is a new departure in our work for colored people. The Church has long felt the need of a school for girls, and such a school has long been the desire of our colored ministers. "No race rises higher than its womanhood." Of no people is this truer than of the colored people of the South. If this race is to be elevated and purified, the home is the foundation on which this progress must rest. The mother determines the character of the home. The Church cannot render its full service to any race by means of the pulpit alone. If the immense task of Christianizing the colored race is to be accomplished, the number of Christian women must be multiplied. They are needed to teach the lessons of purity and honesty in the colored public schools. Trained nurses are needed to give instruction in the laws of health and sanitation. There must be workers for the congested Negro settlements of our cities, to teach right living and respect for the law. Missionaries are

needed to go into the country districts and establish Sunday schools. It is the purpose of this school to give a practical Christian industrial training to colored Presbyterian girls who wish to go out to found Christian homes, and be Christian teachers and leaders of their race.

Supporting Colored Pastors and Churches. There are in the Southern Presbyterian Church thirty-one colored ministers who serve fifty-nine churches and missions. These churches are organized into four Presbyteries which compose the Snedecor Memorial Synod. This Synod sustains the same relation to the General Assembly as the other Synods. Its Presbyteries are represented in the General Assembly on the same footing as the white Presbyteries. The Home Mission Committee aids in the support of the pastors, and assists in the building of their churches and manses. These Presbyteries conduct their own affairs, develop their own leadership, and participate in all the work of the General Assembly. Our colored churches are few in number and usually have a small membership, but every colored Presbyterian pastor stands for a clean home life, reverence for God, respect for law and order, and contributes to the friendly relations between the races. It is admitted by all that a Presbyterian Negro is the highest type of a Christian Negro.

Promoting Colored Sunday Schools Taught by White Teachers. This is one of the largest fields of service before the white people of the South. In almost every community there are Negro children growing up in idleness, ignorance and sin, who can be gathered together on Sunday afternoons for religious training. There is no record of the number of churches that have

accepted this missionary opportunity, but it should be regarded as a part of the Sunday school responsibility of every white church where there is need for this service. There is no record of a single instance where an effort to establish such a Sunday school has failed on account of a lack of interest among the Negroes.

Institutional Churches and Missions. In three Southern cities there are well established missions that are ministering to the spiritual, physical and material welfare of the colored people. These missions demonstrate what can be accomplished for the Negroes by capable and conscientious leaders.

A SUNDAY SCHOOL GROUP

(*a*) *Presbyterian Colored Missions, Louisville, Kentucky.* This is the largest and most important work that is being done for Negroes in any Southern city. It is the pioneer in this needy field, and has pointed the way for similar Christian enterprises in other places. The work begun in a small Negro Sunday school conducted by Rev. John Little and his associates, while students in the Kentucky Theological Seminary. Mr. Little has been superintendent of this work since its beginning. The story of this mission since its founding in 1898 is an inspiring record of Christian achievement. It is the story of a man with vision, purpose and unfailing devotion to duty. One possessing less faith and determination could not have succeeded in face of the discouragements and disappointments, and the indifference of the churches in the early days.

The following brief description of the many-sided activities of these missions is condensed from a report of Rev. John Little, superintendent:

"The Presbyterian Colored Missions are two institutional churches with their doors open every day in the year trying to put into practice the gospel that is preached on the Sabbath. The religious services run straight through the year; the industrial classes vary according to the season. The idea in the minds of the workers is to help all who enter the doors to be better men, women and children when they go out than when they came in.

"The activities include religious instruction, sewing, crocheting, embroidery, cooking, canning, shoe repairing, chair caning, and simple wood work. Each morning of the three hundred and sixty-five days in the year new problems are presented to the workers by the 1,500 different people who enter the doors to attend classes, which meet on fixed days and at fixed hours.

"The six theological students who founded the religious instruction of the Presbyterian Colored Mission twenty-three years ago with twenty-three pupils, would be surprised to see the two Sunday-schools with eight hundred and forty-two pupils in charge of fifty-four white men and women representing many of the evangelical churches in the city. For a number of years five religious services have been held each Sunday—one preaching service in the morning, two preaching services in the evening, and two Sunday-schools in the afternoon. Out of these Sunday-schools has grown a well organized colored church with a consecrated minister, Rev. W. H. Sheppard, as its pastor, eighteen devoted officers and two hundred and twenty-seven members. The people in this congregation are regular in their attendance, reverent in their worship, generous in their offerings, cordial to strangers, and deeply interested in the evangelization of the world.

"Each day in the week from October until June, a class in sewing can be seen in operation. It is hard for one to realize when he steps into the room and sees one of the eleven classes and knows that there are three hundred and fifty-one girls and women who receive instruction, that this sewing work had its beginning with one teacher, six girls, and twenty-five cents in material. The sewing school has a regular system of training, leading from the basting stitch to the completed dress.

"Under the direction of one of the former pupils, who has had the advantages of courses at Hampton and Tuskegee, each week there are classes in cooking. The girls are taught to prepare wholesome food, and are given many additional lessons that they would not ordinarily secure. In the summer months, at both mission stations, canning clubs are conducted.

"Under the direction of a graduate of Tuskegee, two nights each week a group of boys gather for training in shoe repairing. Many an old shoe has been made to revive its usefulness at an astonishingly low price. The boys not only repair their own shoes, but the various

LEARNING A TRADE, LOUISVILLE PRESBYTERIAN MISSION

members of the family and of the Sunday-school and church patronize the shop. In this, as in all other industrial classes, whoever enjoys its privileges pays for the cost of the material used.

"The Daily Vacation Bible School has been incorporated as a regular part of the annual program. In July, after the public schools are closed, the church doors are open each morning for the Daily Vacation Bible School. Thirty minutes are devoted to religious instruction; thirty minutes to learning good music; and an hour and a half to some form of industrial work different from that taught in the winter months. The girls crochet and embroider; the boys cane chairs, do simple wood work, bind books, and make hammocks.

"The workers have a feeling of satisfaction that an increased number of pupils are wearing clothes that they made; that many of their shoes have been repaired; that more wholesome food is served in numbers of homes; that many who were sick have been brought under the care of skilled nurses, physicians and surgeons; that an increasing number are daily planning their lives in conformity with the teachings of Jesus Christ."

(*b*) *The Seventeenth Street Mission, Richmond, Virginia.* This mission is located in the heart of the worst slum district in the city. It was begun by some students in Union Theological Seminary, who started the first Sunday school by literally going out into the highways and compelling some negro children to come in. This nucleus has expanded into a thriving graded Sunday school, with more than three hundred scholars and a fine corps of teachers in every department. A splendid brick building, costing $19,000 has been provided for the mission by the Presbyterian League of Richmond.

The scope of this mission includes a club for boys, a girls' club, and a sewing school with three teachers. There is a Christian Endeavor meeting and a preaching

service every Sunday night. The mission is having a marked influence for good in the community. The business men in the district attest the vast improvement in the social life and morality of both the children and the older people. The mission is given credit for breaking up one of the worst gangs of boys in Richmond, and has abolished a great deal of mischief that formerly gave the Juvenile Court much to do.

A striking illustration of the influence of the mission in the lives of the Negro boys recently occurred. Three boys were brought into the court charged with stealing clothes. The two older boys promptly denied their guilt, and placed it upon the youngest. The little fellow in reply to the Judge's question as to whether he had taken the clothes, said: "No sir, before God I didn't take no clothes." The Judge called his attention to the fact that he had used the name of God, and asked him what he knew about God. Immediately he answered: "God is Spirit, infinite, eternal and unchangeable in His being, wisdom, power, holiness, justice, goodness and truth." The Judge, in surprise, asked where he had learned that; and he answered, "At the Seventeenth Street Mission." Investigation proved him to be innocent of the charge.

(*c*) *Presbyterian Colored Missions, Atlanta, Georgia.* This work has two centers, located in the midst of large Negro settlements. The work had its beginning in a colored Sunday school taught by white teachers. In 1918 following the practical example of the Louisville Colored Mission, and with the inspiration and help of Rev. John Little, the Presbyterian Colored Mission of Atlanta was organized along institutional lines, with a full time superintendent and a corps of volunteer workers

from the Atlanta churches. Rev. G. F. Campbell, who had worked in the Richmond Mission while a student in the Seminary and later assisted with the Louisville Mission, was placed in charge.

There are now two missions with a weekly attendance in the various departments of nearly one thousand. The activities of the Missions touch almost every phase of the communities' life. There are two Sunday schools taught by white teachers. There are two kindergartens superintended by a colored girl who has been especially trained for the work. A full time teacher is employed for the sewing school, in which there are now three hundred pupils enrolled; a regular system of training has been adopted and the pupils are taught various stitches, and are taken step by step through six classes until they are able to make their own clothing and clothing for others. There are two day nurseries where the children may be left while the mothers are at work. The boys have been organized into clubs, which hold weekly meetings, when the leader gives practical talks on reverence, honesty, health, cleanliness, thrift, patriotism, and other helpful topics. The girls are organized into a club for helpful service. The mission supplies food and clothing for the needy; physicians and medicines are secured for the sick. Through this work hundreds of lives are being touched every day, and the whole communities are gradually being transformed.

These Christian industrial missions represent a practical effort of the Church to improve the educational, moral and physical condition of the colored people. It is possible for similar missions to be established in every Southern city. The white churches will always provide the support if they are shown the opportunity, and in

every congregation consecrated teachers can be found for this Christ-like service. Such work manifests the Christian interest of the white people and wins the confidence and good-will of the Negroes. The gospel is preached to thousands who would not be reached in any other way, and the Negro problem is being solved with the spirit and teaching of Jesus Christ.

Conferences for Colored Leaders. There is held at Stillman Institute each year a series of conferences which are designed to help the leaders of the colored people in their Christian life and better equip them for service in their churches and in their communities. Through these conferences the spirit and ideals of Stillman are being carried into many communities where we have no colored Presbyterian churches.

(*a*) *Preachers' Conference.* This conference is held at the time of the meeting of the Snedecor Memorial Synod and in connection with the closing exercises of Stillman Institute. All the members of the Synod are brought

WAY DOWN SOUTH IN THE LAND OF COTTON

together for ten days of inspiration, Bible study, and conference on their church problems. A helpful program is arranged by the Stillman faculty. Addresses are delivered by our leading white pastors on Bible themes, evangelism, Home and Foreign Missions, Sunday school methods and church work. The value of this conference to our colored pastors cannot be estimated. Not only does it afford them an opportunity for Christian fellowship and instruction by outstanding white and colored leaders, but they are encouraged to take part in all discussions. The benefit is seen in their increased efficiency as preachers and in the larger development of their churches. They are becoming better informed on the work of the Assembly, and are made to feel that they are an integral part of the Presbyterian Church, having a share in all its activities.

(*b*) *Teachers' Conference.* A six weeks Summer School for teachers of Negro rural schools is held in June and July. Many of these teachers have had no preparation for their work. It is estimated that one-half or more of the 30,000 Negro school teachers and professors are unprepared for their task. From seventy-five to one hundred teachers from Alabama attend. The State Board of Education recognizes the work done at Stillman, and co-operates with the Institute in furnishing teachers and lecturers on rural and community problems. The purpose of this school is to make better teachers and fit them to be leaders of their people. The results are seen in better homes, more Christian family life, and higher ideals of personal character. The Bible is given just as prominent a place in the summer school as in the regular session. Through this conference the Institute is touch-

ing thousands of Negro children and youth in hundreds of communities throughout the State.

(*c*) *Woman's Conference.* This conference is a part of the program of the Woman's Auxiliary for the Negroes, and is conducted each year by Mrs. W. C. Winsborough, Superintendent. The conference is open to representatives from all churches. The delegates are colored women who have been carefully selected and are sent by an Auxiliary in the town in which they live. The program of the conference is arranged to give the greatest help to these women in their home life and church work. It not only includes Bible study, addresses on missions and Christian living, but competent instructors give practical courses in sanitation, nursing, care of children, sewing, cooking, community service, and other everyday problems. There is no part of the Church's work for the Negro people that has so far-reaching an influence for good. These women are recognized leaders in their churches and communities. This helpful service is creating a spirit of confidence and trust and is helping to break down the barrier between the two races. That this is true is revealed in this remark of one of the delegates: "I have often wondered if any one really felt interested in or sympathized with the colored woman. I have found here a Christian spirit that I have never found before."

Inter-racial Co-operation. In all its work for colored people—evangelistic, educational, industrial—the Church is striving for better men and women. Booker T. Washington once said, "I cannot hold a man in the gutter without staying in the gutter myself." The two races by Divine providence are indissolubly linked together. All along the way, and at every turn they can

THE GARDEN AT THE PITTSBURG MISSION, ATLANTA, GA.

help or hurt one another. Radical leaders of both races can cause friction through prejudice and misunderstanding; but the vast majority of Negroes look to Christian white people for justice and fair play. Principal Moton of Tuskegee, recently said that "the better white South was never more friendly to the Negro than today." This is only another way of saying that in the principles of Jesus is the solution of the Negro problem. The Church, the possessor of the gospel of human brotherhood, is given the supreme responsibility for increasing the spirit of helpfulness between the races.

"One of the greatest menaces to American life is lawlessness as expressed in riots, mobs, lynching. This has borne most heavily upon the Negro population because it has been least protected and respected. During the past thirty years 691 white men, 11 white women, 2,472 colored men and 50 colored women, have been lynched without trial. Nearly three-fourths of the Negro men and about 90 per cent of the white men were not even charged with any crimes against women."*

The Southern Inter-racial Commission, an organization of Southern white men, has for its objective the cultivation of better feelings between the races. All over the South there should be representative meetings of white and colored leaders to remove misunderstandings and promote inter-racial justice and good-will. The principles of the Inter-racial Commission have twice received the endorsement of the General Assembly, and all our pastors and people have been urged to bring the spirit of Christ to bear in all their dealings with the colored people. To help the Negroes is to help ourselves. Race distinctions must not become race discriminations.

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*American Survey.

QUESTIONS FOR DISCUSSION

1. What three obligations constitute our debt to the Indian?
2. To what extent has the Christian Church failed in meeting its obligation to the Indian?
3. How do conditions among the Indians to-day challenge American Christianity?
4. In what way does the meeting of Indian Presbytery differ from other Presbyteries?
5. What Indian work has the Southern Presbyterian Church?
6. What was Wendell Phillips' striking statement?
7. What statistics prove that the Negro is primarily a Southern responsibility?
8. What two sides to the Negro question are mentioned?
9. How far has the Church met the obligation assumed by the first General Assembly?
10. What must be done if the immense task of Christianizing the colored race is to be accomplished?
11. What four types of work for Negroes are being conducted by the Southern Presbyterian Church?
12. What is the testimony of the South's leading Negro as to racial relations to-day?

CHAPTER IV.

THE STRENGTH OF THE HILLS

The main features of the mountain problem are isolation, illiteracy and arrested development. Housing and living conditions are not good and result in the widespread prevalence of disease. There are few schools and churches, little knowledge of what goes on in the outside world.

Travel from place to place is today the great problem among the mountaineers. This upland region is without seacoast, inland lake, navigable river, or canal, and for two hundred miles north and south there is no railroad. One writer has aptly said: "Of mountain travel, no true description is favorable, and no favorable description can be true."

This vast region of the South is slowly but surely coming to be recognized as one of the interesting features of America. Speculators are finding it to be a resourceful field for investment for future lumber camps and coal mines. Geologists are busy seeking out valuable ores, and are planning for further research. Antiquarians in studying the similarities of the Highlanders of the South with the Scotch Highlanders of two centuries ago, find unceasing features of interest. The hackling of flax, the spinning wheel, the hand loom, the water mill, the whip-saw, the cross-bow, the flambeaux lamp, the patterns of the homespun "bed kivers," the snatches of the cradle songs, the "lining out" of the native hymns, and even the mother's threat of punishment of an unruly child, "Be good, or Claverhouse will catch you," all point back to ancient times in the land of their forefathers.—*The Southern Highlanders.*

IV.

THE STRENGTH OF THE HILLS

There is not to be found on this continent a people whose condition is more appealing in its pathetic need, or who are more deserving of the Church's interest and help, than the thousands of American highlanders living at our own doors in the Southern Appalachian Mountains. No people are more responsive to the gospel, more appreciative of the school, and at the same time more capable of intellectual and spiritual development.

Much has been written about their indolence, ignorance and poverty, but it is not always remembered that their condition is the result of isolation on the one hand and of neglect on the other. Well-nigh impassable mountain ranges have shut them off from contact with the world and its progress, and for generations the Church has neglected them in the barrenness of their life. It is difficult to say who is more to blame, those who have neglected or those who have been neglected. Wherever the responsibility, it does seem strange that conditions should be as they are in the old sections of our country "so near to Jerusalem of so many denominations." Possibly that is the very reason. Nearness is always the severest test of missionary zeal.

Territorial Unity. The region occupied by these people is the mountain portions of Kentucky, Tennessee, Georgia, North Carolina, South Carolina, Virginia and West Virginia. It is a section about six hundred miles long and about two hundred miles wide, and contains an area of more than 100,000 square miles. The

mountain ends of these seven States constitute a great inland empire, twice as large as New York. It would cover all of New England, New Jersey, Delaware and two Marylands, and it is much larger than England, Wales and Scotland together. This vast inland empire contains a population between 4,000,000 and 5,000,000 people, who are one in geographical and social interests.

The fact that this great region is intersected by State lines not only destroys the impression of its vastness and unity, but in a large measure accounts for the backwardness of the people. It may be necessary for every household to have its back yard, but it is a great disadvantage to the mountains that they have had to furnish backyards for seven States. The fact is that the mountain sections have largely been cut off from participation in the affairs of the State in which they are a part. Consequently they have not developed along with the rest of the country.

It is an interesting fact that in 1861 because of this geographical oneness, and following the example of West Virginia which seceded from Virginia, it was seriously proposed to form the mountain ends of these States into an independent commonwealth, to be known as the State of Appalachia. If this had been done, it would have been the means of taking millions of the best people of the nation out of the back yard and putting them in the way of development and progress.

Synod of Appalachia. It is the territorial unity and similarity of interest of the mountain Presbyteries that lie back of the great mountain Synod of Appalachia. This great Home Mission Synod embraces almost the same territory as the proposed State of Appalachia. The mountain sections of the Church, just as in the case of

THE MISSIONARY BRINGING HOPE AND CHEER

the States, received scant attention from the Synods to which they belonged. There was a disposition to look upon the mountain Presbyteries as dependent missionary territory, rather than an integral part of the Synod. They had little voice in the councils of the Church. The formation of these Presbyteries, with their common interests and common problems, into a separate Synod has lifted the mountain sections of the Church out of the back yard and has given them a Church-wide prominence. The churches of the mountain Presbyteries having the same educational and religious needs are able to develop their own resources, train their own leaders, build their own educational institutions and colleges, and carry out the program of service best adapted to their needs.

Origin of the Mountaineer. They are the descendants of the best people who came to America in the seventeenth and eighteenth centuries. They came from the same Scotch-Irish Presbyterians that settled the valleys and the lowlands and who pressed into the mountains and settled there. At first, they were just as cultured and as well-to-do as any of the people of the valleys or seaboard, from among whom they moved, and at the same time more resolute and virile and daring. They have not always been illiterate. Dr. S. T. Wilson says that: "In 1776, out of one hundred and ten pioneers of the Washington District in Tennessee who signed a petition to be annexed to North Carolina only two signed by mark. In 1780, two hundred and fifty-six pioneers of Cumberland signed the articles of agreement and only one signed by mark."

They are a patriotic and liberty-loving people. Rev. Jno. E. White, in "The Home Mission Task," says:

"There are three claimants to priority for the Declaration of Independence. The mountaineers of East Tennessee and Southwest Virginia have their declaration of Abingdon alongside the claims of Mecklenburg and Philadelphia. They contributed to the struggle for independence the twofold service of holding back the hordes of Indians incited by British agents rushing down upon the plains, and at the same time they sent flying columns to the assistance of the embattled colonists. No fact is better established in history than the fact that the battle of King's Mountain was the turning point of the American Revolution. 'That glorious victory,' said Jefferson, 'was the glorious annunciation of that turn in the tide of success which terminated the Revolutionary War with the seal of independence.' It was a battle mainly of mountaineers, under Shelby and Sevier, who turned immediately back again to drive the Indians beyond the Blue Ridge. They represented probably the bravest and most adventurous elements in the immigration which settled the Colonies. They simply went a little further than their brothers into the perils of the new land."

In all the wars in which the nation has been engaged the Southern highlanders have responded with a larger percentage of their population than any other part of the United States. East Tennessee is said to have given a larger percentage of its adult male population to the Union Army during the Civil War than any other section of the entire country.

Carter County, Tennessee, sent a larger percentage of its population to the Cuban War than any other part of the entire nation. In the World War, the mountains of the South sent a stream of volunteers into the army, leading all other sections of the country. Breathitt County, Kentucky, headed the list by sending twice as many men in proportion to its population as any

county in the United States. Cowardice or a want of patriotism can never be laid to the charge of the mountain people.

Two Classes of Mountaineers. It would not be correct to consider all the people residing in the mountains as objects of missionary effort. A well-informed student of the mountain people, who is himself a mountaineer, has pointed out the fact that "what may be true of one mountaineer, or of one mountain home, or of one mountain community, is not necessarily true of all mountaineers, homes and communities. There are to be found in the mountains, as everywhere else, those social and moral classifications which people naturally fall into according to their differences of birth, breeding and opportunity. . . . There are the lines of moral, mental and material cleavage as sharply drawn in the mountains as anywhere else in this democratic country."

The population of this vast mountain region is divided into two distinct classes, as far removed in character and environment as it is possible for people to be. First, there are those who live in the fertile valleys along the rivers and the railways, with the very best religious and educational advantages, and who are equal in intelligence and refinement to any people in America. Such cities as Chattanooga, Knoxville, Johnson City, Bristol, and Asheville, with their splendid churches, colleges and universities, are the achievements of mountaineers of this class.

But the people with whom the missionary has to do, and with whom this study is concerned, do not live in these favored valleys, but far back from the main lines of travel in small clearings by the small water courses, almost entirely removed from the outside world, with

few advantages for learning and few opportunities for improvement. The extreme poor live "back of beyond," beyond the towering mountains, locked in narrow coves, without teachers, without physicians, without comforts and conveniences, and without any contact with outside civilization.

Fruits of Isolation. Why should a people with such ancestry and such acknowledged character and ability be objects of missionary service? There is one answer—they are the product of environment. Mountains make mountaineers. Isolation fosters ignorance. For generations they have lived to themselves. When the tide of progress set in from the lowlands and the countries across the sea, it flowed North and South, and the remote mountain communities, unpierced by the lines of travel and commerce, became eddies in the on-going stream. In the march of progress this section was passed by and forgotten, and for ages was lost to the busy world. Poverty of the soil resulted in poverty of

SWINGING BRIDGE NEAR STUART ROBINSON SCHOOL WHICH THE CHILDREN USE. IT LIVES UP TO ITS NAME WHEN YOU CROSS IT

the people. This in turn deprived them of the advantages of church and school, and the uplifting, conserving influences of education and the Christian faith.

Dr. J. E. White, in "The Home Mission Task," cites the Huguenots, who were driven in 1572 into the Vosges Mountains, as an illustration of the deteriorating effect of isolation upon a noble people:

"There in the little district of Steinthal a community of them lived for one hundred and fifty years without contact of any sort with the outer world. The teachers and preachers who came with them died. Gradually it came to pass that they had no teachers and preachers. Schools worthy of the name, churches, family altars, the influence of religious sentiment and life, were all depreciated. When John Frederick Oberlin, the Strasburg professor and missionary hero, found them they were in a pitiable condition. Their numbers had increased, but the type of the brave Huguenot who was their ancestor was unrecognizable to them. This is an extreme illustration of what isolation carried to its logical conclusion will work in human character."

While it is true that the people of the Southern mountains were never entirely isolated, many of them have lived apart in their own secluded communities, separated from the influence of the progressive movements of an advancing civilization. Long distances and impassable roads discouraged frequent communication and friendly intercourse with other communities. The effect of these conditions operating from generation to generation resulted in the general ignorance and deterioration of the people. Thus a distinct class was formed and a race naturally mentally strong and with many noble traits of character became poorer and more ignorant and more exclusive.

The Present Conditions. While the character of the homes varies according to the circumstances of the owner, as a rule the houses in the coves and recesses of the mountains are poor and bare—a log cabin of one or two rooms, windowless or having rude wooden shutters, with an outside chimney built of stone from the sides of the mountain or nearby brooks. The furniture is a rough table, a few chairs and a shuck mattress. In many sections cook stoves, or other labor-saving devices are unknown. In these cramped quarters live the entire family. Yet withal they are unusually hospitable. A stranger is welcomed and is given the best they have. The men as a class love their families, and divorces among them are unknown. The life of the woman is hard, and they grow prematurely old, through toil and drudgery. Dr. Guerrant says:

" It is not hard to persuade them that God has a better country for them. It is a continual struggle for bread. The steep mountain sides are soon worn to the rock, and it is a battle with ground hogs and ground squirrels from the time the seed is planted to the day the crop is gathered."

The schools are like the homes. The State has made little or no provision for public schools. Where they have them they are open only for a few months, and are taught by incompetent teachers. In many cases they can do little more than read and write. One little girl before entering a mission school said she had attended five schools, and she had never learned her letters. Another said she had gone to three schools, and added, "I never larned nuthin' at ary one of them."

The churches reflect the conditions of the home and the school. Yet the mountain people are naturally re-

ligious. It is said that there is not an atheist or an infidel among them. For one hundred and fifty years one generation has taught the succeeding one to believe in one true God and to have faith in the Bible. During the early days the ministers who labored among them laid the foundation of their faith in God and the Scriptures. They established log churches and school houses, and kept the fire burning on many a family altar; but with the later generations, because of their lack of an educated ministry and the consequent ignorance, many corrupt ideas have entered their belief. The sermons they most enjoy are lengthy discussions of doctrinal subjects. They will walk for miles for the privilege of hearing a sermon, and will sit for hours on the rudest benches. An educated missionary once preached, by invitation, in one of the log churches. His sermon was thirty minutes long. At the close, a native preacher asked: "Be yer edicated?" "Yes," said the missionary, "I am educated." "Fer how long did yer go ter school?" asked the preacher. "Well," answered the missionary, "I went four years to college and three years to the theological seminary." Responded the preacher, "Yer don't tell! An' after all that schoolin', ye kin preach but half an hour. Why, any of us home preachers kin preach two hours without goin' ter school at all."

They are intensely Protestant as were their ancestors. Catholicism can make no headway among these descendants of those who were taught the Creed of Knox and Calvin. But Mormonism has found its way into the mountains, and for years its missionaries have been searching the remote recesses for followers of its faith. A great spiritual hunger is characteristic of them all, and a desire to learn and rise. "It is too late for me,"

was the pathetic cry of an old man, "but I want you to learn my boys and girls."

Discoverer of the Mountains. It was Dr. E. O. Guerrant who directed the attention of the Church to this great mission field and the possibility of winning a great people for Christ and the Kingdom of God. Dr. W. W. Moore, President of the Union Theological Seminary, Richmond, Virginia, in the introduction to "The Galax Gatherers," says:

"As Sir Walter Scott made the Highlands of Scotland known to the world and turned an endless stream of tourists through those romantic regions, so Dr. Guerrant has helped to give to the world a true knowledge of this vastly greater and wilder Appalachian region, with its four million of untutored and un-Christianized people, and has done more than any living man to turn a saving stream of evangelists and teachers into its remote and needy recesses. He has been in turn soldier, doctor, evangelist—these three—but the greatest of these is evangelist. His heart has responded to the sore need of this vast region, as large as the German Empire, and practically without churches, Sabbath schools, or qualified teachers. He has recognized clearly that this home mission work is the paramount obligation resting upon our people. . . . . Notwithstanding all that has been done, the field is yet almost untouched; there are many thousands yet unreached; and as Dr. Guerrant says, 'the question is not whether they can be saved without the gospel, but whether we can be saved if we do not give it to them."

Organized Mission Effort. The story of Mountain Missions of the Southern Presbyterian Church is largely the story of Dr. E. O. Guerrant. It was to meet the educational and religious needs of these millions lost in the mountains, passed by and forgotten by the Church,

that the Society of the Soul Winners was organized. The following account of the beginning of this work has been given by Dr. Frank Talmadge:

"Many years ago a soldier in Morgan's Confederate Army rode over the mountains of the South. There for the first time he came in touch with the misery and ignorance and nobility of the mighty Highlanders. After the war was closed this brave soldier of war entered a theological seminary and became a soldier of the Cross. Called to one of the chief pulpits of Louisville, he felt that barrack duty was not the place of honor. He longed for the picket line. He wanted to fight at the front, as he did in Morgan's brigade. Called to be a Synodical missionary, at once he accepted the appointment.

"As the Synodical missionary his thoughts immediately turned to the place of the greatest want and wretchedness, to the Highlanders of the mountains. He organized church after church. He sent missionary after missionary into the hills. Then the Synod met and began to count its money. Little money was there. Then the officers of that Synod ordered this missionary to retrench and not to build so many churches and schools, as they could not afford to pay for them. Then a wonderful thing happened; wonderful because it was so simple in a man of great faith.

"Dr. Guerrant resigned as the Synodical missionary. Before the Synod he uttered these words: 'Brethren, if you cannot afford to pay for the schools and churches and the missionaries for the poor Highlanders, God can pay for them.' Dr. Guerrant went back to his home in Wilmore, Kentucky. There he knelt and asked God to help. The money commenced to pour in. Church after church has been established. School after school has been built. Missionary after missionary has been sent to these fields. The orphan children were gathered into a home. Though wonders have been accomplished by this man of prayer, yet only the outer edge of the harvest has been gathered."

Presbyterian Work. In 1911, Dr. Guerrant, on account of advancing age, transferred to the General Assembly the work of the Soul Winners' Society, consisting of fifty missionaries and eighteen mission centers. The Assembly accepted the responsibility, and made the Mountain Missions a department of the work of the Executive Committee of Home Missions. Dr. Guerrant continued his interest and help in the work until his death. Under the care of the Home Mission Committee the work has been greatly enlarged, and has become in many respects the most fruitful of any department of the Church's missionary operations.

There are in the bounds of the Assembly about fifty mountain missionary schools under the control of the Presbytery, Synod and Assembly. Under the immediate supervision of the Executive Committee of Home Missions there are (Report 1921) fifteen schools and thirty mission centers, from which are being reached forty-seven Sunday schools and seventy-seven out stations and preaching points; the Committee employs in the Mountain Department sixteen ministers, nine laymen, and seventy-three women missionaries and teachers. Financial assistance is also given to the mountain work of the Presbyteries and Synods. These schools vary one from another in size, in emphasis and in course of study, but never in purpose, for the development of Christian character and Christian leadership is the aim of all.

People of the Ozarks. In the Ozark Mountains, covering large portions of Missouri and Arkansas, are about one million of the same people, living under the same conditions, having the same problems, brought about by the same causes as in the mountains of the

East. In the rush to settle the great plains and prairies of the West, the Ozarks were passed by as were the Alleghanies, the Blue Ridge and the Cumberlands. Harold Bell Wright has discovered these people and introduced them to the nation in "The Shepherd of the Hills," and other stories of this region, as John Fox, Jr., has acquainted us with the people of the mountains of Kentucky.

At Hollister, the Synod of Missouri has the School of the Ozarks. This splendid institution is the pride of the Synod, and is doing a remarkable work for the boys and girls in that great mountain region. In Arkansas the Assembly's Committee, in co-operation with the Synod, has two mountain mission schools, one at Mountaincrest, and the other at Womble. These two new enterprises represent the beginning of the Assembly's program of education in the Ozarks.

Combating Illiteracy. The first great need of these people is education. The school must blaze the way and create the necessity for a better religious and community life. The mountain people cannot be elevated from without; but the improvement must come from within. The State schools are not meeting the educational needs of the people, and the Church through its system of mission schools is endeavoring to help solve the problem of illiteracy, not by supplanting, but by supplementing the work of the public school. The mountain people want the church school, and will give freely of their limited means towards its support. These schools in themselves cannot touch the fringe of the need. One boy or one girl from a family may be privileged to attend, but what of the eight or ten brothers and sisters shut off at home without any opportunity? These are

the Church's chief concern, and it is the desire to help them that lies back of its mission school effort. By training Christian leaders and Christian teachers, the Church is making it possible for a greater number to receive an education, many of whom otherwise would have no chance to do so.

The story of one school is the story of all. In almost every instance they are crowded to overflowing, and their usefulness is limited only by their lack of room. The outstanding, insistent appeal of every mountain teacher is for larger buildings and better equipment to care for the army of boys and girls seeking admission. The children in the city and other more favored communities may regard it as a hardship to go to school and look upon it as a punishment, but the mountain children are so eager for an education that many of them will make any sacrifice to get it. Two small girls walked thirty-five miles to enter a mission school, and when the session

NOT ALL MOUNTAIN FARMS ARE POOR

closed they walked back home. Two others drove one hundred and twenty miles across the intervening mountains in a covered wagon, and were four days on the road. Another came twenty miles leading a pet cow with which to help pay her expenses.

It is the aim of these mission schools to give each boy and girl the best possible instruction in the class room, teach them lessons in health, sanitation and home-making, and lead them to a saving knowledge of Jesus Christ. The Bible is a text-book in every school, and is taught in each grade. When the students have finished in the school they are sent back to their homes in the remote creeks and coves to help their families and communities to higher and better things. This is the work that is being done by the Church in those splendid mountain mission institutions at Stuart Robinson, Highland and Beechwood, in Kentucky; Grundy and Blue Ridge, in Virginia; Madison, in West Virginia; Banner Elk and Plumtree, in North Carolina; The Ozarks, in Missouri; Mountaincrest and Womble, in Arkansas; Nacoochee, in Georgia; and at scores of smaller schools throughout the mountain regions.

There is no part of the Church's missionary operations that pays larger dividends in Christian character and potential leadership than the consecrated service of these Mountain Mission teachers. Through their efforts the younger generation is learning Christ's new commandment, "Love one another." The old spirit of hatred and revenge that has so long prevailed among families and clans is dying out except in districts that have not been reached by prohibition and the Christian school.

Sunday School and Community Workers. In addition to the teachers in the day and high schools, all of whom teach in the neighborhood Sunday schools and visit in the homes of the people, the Committee employs a number of community workers who give their entire time to Sunday school and other religious and community service. Sunday schools are held in the churches, school houses and the teachers' homes, where the children are gathered, or as many as can find room. Every teacher's home is a community center. Through the children the workers reach the parents. There is scarcely an hour in the day, and frequently in the night, that there is not some call for the service of the missionary. Every community worker must be ready for any emergency, whether it is sickness in a family, a funeral, or a wedding. In the remote regions "back of beyond," where doctors and nurses are practically unknown, she must be ready to prescribe for all ailments of man or beast, and must be able to render "last aid" as well as "first aid." Every mountain missionary should have a stock of home remedies, and an unusual supply of common sense, to work among a people who have so little knowledge of sanitation, or the simplest treatment in the case of sickness.

Epidemics always bring terror to the hearts of the mountain workers. The people are so helpless and so dependent. One woman worker, in the absence of any physician and nurse, visited one hundred and ninety-eight cases of influenza. She served day and night and administered the approved remedies of which she had heard and which alone were available. Her good common sense and tireless fidelity were blessed to such a degree that but one patient died. Such service has its

reward in the love and confidence of the people. Many out of their poverty try to show their gratitude in some kindness done.

One missionary heard of a family in great need. She walked three miles, through mud and in the rain, to a log cabin on the side of the hill. There was only one bed room. In that room was the mother ill with influenza and pneumonia, and the father and four children were all in bed. The missionary cared for the entire family, day and night, until her strength failed and she was obliged to return to the mission to rest. In a short time she returned to her nursing. When all were well on the road to recovery, she went elsewhere to administer to others. The man of the house did not say "thank you" when she left. A week later, hearing that the missionary was sick, the man, still weak from his recent illness, walked three miles through snow and over frozen streams to bring a ham and two chickens to her. This was his expression of gratitude to one who had been a friend in time of need.

Free Medical Clinics. Following the example of Dr. E. O. Guerrant, who frequently took physicians and surgeons to various places in the mountains for the benefit of those without physicians and hospitals and who were unable to procure proper medical assistance, his son, Dr. E. P. Guerrant, a competent physician and surgeon, accompanied by specialists and nurses who give without charge their time and service, holds each year free medical clinics at three of our largest schools, and devotes several days to treating mountain children and others suffering from chronic diseases. At each of these clinics from one hundred and fifty to four hundred patients are examined. The announcement

that a clinic is to be held is carried far and wide. There is a stream of sick and suffering humanity from twenty-five to thirty-five miles back in the mountains to receive treatment. It is like in the days when Christ was on earth, when "they brought unto Him all the sick people and those that were taken with divers diseases." At one clinic a primitive Baptist preacher came twenty-five miles from back in the mountains with his wife and five children. Tonsils were removed from four of the children and adenoids from one.

Mountain Hospitals. Hospitals are one of the great needs of the Church's Mountain Mission work, for no people in this great country of ours are more destitute of medical advantages. At Lees-McRae Institute, Banner Elk, North Carolina, there is a splendidly equipped hospital, with competent nurses and a skilled physician in charge. In this mission hospital more than three hundred patients have been treated, from one to six weeks, and most of them for operations. Hundreds of others have been treated without having to remain. It is more than a hospital. It is both a dispensary and a school. Here the students in the Institute are instructed in things pertaining to their own health and safety and the care of the sick room. Twenty-five trained nurses have gone out from this school.

At Highland School, Guerrant, Kentucky, the Committee has a hospital with a trained nurse in charge, but there is no resident physician to care for the teachers and the pupils or minister to the sick in the community. Hospital facilities must be provided at Stuart Robinson and other centers in this great and needy field. Where could a Christian physician, wishing to minister to the

relief of suffering humanity, find a more open field or more inviting opportunity?

Evangelistic Effort. Every mountain school, community center and hospital is intended to be an evangelistic agency. Every minister, teacher, and nurse is striving to make Christ known in His saving power to the people among whom they labor. The Mountain Mission Sunday schools supported by the Executive Committee have an enrollment of 4,000; and the workers receive into the Church an average of 600 per year upon profession of their faith. In one mountain field in Virginia, one missionary in seven years has built six churches. These are in a county where previously there was not a Presbyterian church. The evangelistic opportunity in the mountain Presbyteries is practically unlimited. Mothers often come to the workers from communities ten to fifteen miles distant, asking that a Sunday school be started for them, saying: "We don't know nuthin' and we want our children to larn."

Consecration of Missionaries. Without a single exception the mountain missionaries are willing to spend and be spent in these hard and difficult fields. Many have declined larger salaries in other work, that they might serve these needy people.

Few of the homes in which these missionaries live have even the suggestion of comforts or conveniences. The houses in many instances were built of green lumber which, when dried, left great cracks through which the winter winds drive the rain and snow, in spite of the many pastings of newspapers which were sent in missionary barrels. One worker tells how she pulled the bedspread over her head when it snowed and in the morning before rising she shook the snow off her bed. Is it

any wonder that this same woman now walks on crutches much of the time because of rheumatism? Often water is carried from a distant neighbor's house, or from a spring at the foot of the hill. The coal has to be carried in and the kindling split because there is no man on the place. In addition to her duties as Christian worker and servant of the community, she does all the heavy household work. One worker has had to move six times in three years, and is now living in a donated house with the possibility of having to vacate at any time. It is located on the side of a hill, difficult of approach, with no conveniences, and could properly be designated as a "woman-killer." Oftentimes a missionary lives alone, with never a congenial friend from the outside world with whom to talk. Even the mail is irregular in its arrival. The post-office may be at the foot of the mountain, or it may be three miles away, or it may be seven or ten miles. As of Paul it can be said of them, "In labors more abundant," "in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often." If there is any special honor for the soldiers who go out farthest, stand longest, fight bravest in the hard places of the battle, it should go to the Home missionary. The Church should see to it that these heroic men and women have at least the ordinary comforts of home where they can rest after a day in which their strength has been given in sacrificial service.

Fruits of Mountain Missions. Rev. E. V. Tadlock, principal of the Stuart Robinson School, Blackey, Kentucky, says:

"Instances of the fruitfulness of mountain missions in the State where I labor, can be cited that are so numerous and striking as to be conclusive. I recently spoke

in one of our fields to a mountain congregation of more than two hundred. The pastor, himself a mountain man, was the product of the mission church and school. Within six months he has received into the membership upward of one hundred mountain people, and with the help of an assistant is rapidly developing five or six outlying stations. Recently three hundred were present at Sunday-school.

"The Synodical evangelist in the same State is also a product of the mountain mission work. This is his story as he told it. 'If you had been looking for me twenty-five years ago you would have found me in the office of my brother, then sheriff of the county, with a bottle of whiskey in my pocket, a 45 calibre revolver buckled about my waist, and a deck of cards spread out on the table in front of me. If you had spoken to me about religion, I would probably have cursed you."

"Leading the campaign for the endowment of one of the great schools of America is another product of Southern Presbyterian mountain missions, one of the most virile and eloquent men who has ever gone out of the mountains. He recently returned to his old home to throw himself into a political campaign to encompass the defeat of a man who was financially and morally bankrupting his county.

"In the same State, a brilliant young mountain man has been made vice-president of the great mission school of another branch of the Presbyterian Church. He was called from the seminary to the pastorate of the largest church of his denomination in the capital city, but declined it in order to give his life to his own people. Subsequent calls of the most flattering character have been refused.

"Mountain missions have also given to the State some of its most honored and useful citizens. In one city alone the banker who is regarded the leading financial authority; the men who compose the largest firm in an important line of business; and the pastor holding the pulpit of one of the first churches, are all mountain men, the products of mountain missions.

"It is, however, in the mountains themselves that the great impact of mountain missions is being felt. Go to those communities where missions and schools have been well supported and wisely managed and you will find happy and cultured homes, thriving churches, and God's glorious grace manifested in innumerable ways.

"Through misunderstanding of the mountain people and the problems of missions in their behalf, many sad and foolish blunders have been committed. Now, that the pioneering has been done, the problem is to find the right workers and the adequate means to support them. When properly conducted, mountain missions give continuous and heartening returns for the labor and money invested."

Recruiting Ground of the Church. The mountain schools can be made the Church's most fruitful recruiting ground for workers, for both the Home and Foreign fields. It has been said:

"In the cities ninety per cent of all that the children see tells them of man. In the mountains ninety-six per

CHRISTIAN RECRUITS

cent of all that they see tells them of God. Nearly all our young men who are called of God into the gospel ministry are country reared. In the mountains the rural influences that lead youth to hear the voice of God reach their strongest expression."

A people that has never failed to send forth volunteers at the country's call, will respond when the call of a needy world is presented to them. The life of a mountain boy or girl is a struggle against difficulties. When they are given a vision of the world's needs and are challenged by the command of Christ to become soldiers of the Cross, they will answer the call to the Church's most difficult fields in larger numbers than will the youth of any other part of our land.

Changes in the Mountains. In many mountain sections there is a new day with new conditions. The discovery that the hills are covered with timber and underlaid with coal, is sending industry and railroads into the most inaccessible nooks and corners. Valleys that once held a single cabin, or two at most, are now crammed with miners' huts. Boys from the mountain homes are earning more in a single week than their fathers earned in a year. A people that have lived apart for one hundred and fifty years are turned unprepared to meet the mental and moral strain of modern civilization. This emphasizes the great need of the mountain people for the guidance of the Christian school and the steadying influence of the Christian Church.

The immediate question for the Church is, shall these people be left to the exploitations of those who covet their rich lumber and ores, or shall they be protected and helped and saved to bless the nation and the world? In the language of another, "We have built light towers at a few centers which cast their beams immediately

about them, but the land lying hugely between is not lighted. . . . We have scarcely touched the deeper and darker sections—the great interior stretches of life on the ranges where the pathos of backwardness in the blind strength of the mountaineer's child is waiting for us."

QUESTIONS FOR DISCUSSION

1. What are the main features of the mountain problem?
2. What is the severest test of missionary zeal?
3. Who discovered the mountains to the Southern Presbyterian Church?
4. Why was the Synod of Appalachia organized?
5. Who were the antecedents of the mountain people?
6. What are the fruits of isolation?
7. Is there a distinction between illiteracy and ignorance?
8. What are the reasons for mountain mission schools? Why are hospitals needed?
9. Give instances to prove that mountain missions pay.
10. Why can mountain missions be made the recruiting ground for the Church?
11. Does the industrial exploitation of the mountains lessen or complicate the Home Mission task?
12. Considering the self-denying service of the Church's mountain missionaries, do they receive the appreciation and support they deserve?

CHAPTER V.

OUR FUTURE CITIZENS

Our present foreign-born population is about 17,500,000 and there are some 20,000,000 more of immediate extraction.

Approximately one-fourth of all the children in the United States live in the homes of the foreign-born as the birth rate is everywhere higher among foreign-born than among the native stock.

The percentage of foreign-born farmers is greater than that of the native-born in a number of our States.

Some of the biggest foreign cities in the world are to be found in America.

The foreign language press in America includes some 1,500 publications with a circulation of 8,000,000 copies and with a reading public of possibly 16,000,000.

There are about 4,000,000 Italians living in America. They have 212 newspapers, with a combined circulation of over 1,000,000 copies.

About 3,000,000 Poles who were born under Austrian, German or Russian rule now live in the United States. They have 100 newspapers in this country with a circulation of 1,500,000.

Four hundred thousand Greeks live in the United States, and they have 26 newspapers, one of them being the largest Greek paper published in the world.

To be a great nation does not mean to be of one blood, but it must be of one mind. Unity of spirit is of more importance than unity of race.—*American Survey.*

V.

OUR FUTURE CITIZENS

Home Mission work among the non-English-speaking peoples has the two-fold aim of making Christians and citizens. It seeks to win them as disciples of Jesus Christ and make them worthy citizens of the commonwealth in which they live. No immigrant can be an American in spirit without the Christian ideals of the American founders and builders. The Home Mission purpose is to Americanize these new citizens by evangelizing them.

"The term 'foreigner' is obsolete in America. With war mingling the blood of several nations in the same red stream, the term 'allies' has become the fitting appellation for those sons of other lands who love the truth and fight for the right. The immigrant is now thought of as our future citizen. As such he must be given the opportunity afforded our own sons. Our dream of Christian democracy must be his. Will he catch it? The patient teachings of its ideals will give him the background for making it his own. The practical application of its principles in dealing with him will help him to possess it. His failure or success depends on us."*

The Enormity of the Task. The magnitude and importance of this missionary undertaking appears in the fact that since 1820, the beginning of the record of immigration by our Government, 33,200,103 foreigners have arrived. According to the last census, there are about 17,500,000 foreign-born persons living in the

*Christian Democracy for America.

United States, and 17,500,000 children of foreign-born parentage—which means that about one-third of the entire population is less than one generation removed from their ancestral homes.

Present events indicate that the tide of immigration will rise higher than at any time in the century of immigration which has just closed. It is the opinion of some students of the question that unless there is legislative restriction, the term "immigration" will no longer be descriptive of the incoming multitudes, but the word "migration" will have to be used. Whole peoples or sections of peoples are waiting to be transferred to the United States. They are being drawn here by our free institutions and the opportunity of life, liberty and the pursuit of happiness, and the desire to escape the privations and poverty following the great war, together with the crushing burden of taxation. In fact, America may be likened to Egypt in the days of Joseph: "All countries came into Egypt for to buy corn, because that the famine was so sore in all lands." Europe is hungry and crowded. America has room and plenty. Hence the attractive power of the United States to the millions in poverty and want and lacking opportunity for improvement.

"America bears in her forehead the magnetic pole of the world. Towards it the compass of every ship on all the seas is set. The Statue of Liberty Enlightening the World, in the harbor of New York, waves her torch of light to the wanderers of every land, while her bronze lips seem to shout a welcome to every kind of prodigal who has wasted his substance—if he ever had any—in the riotous poverty of some far country. Gathered from all nations of Europe, like the tributaries of a mighty stream, they become united and centralized here only

to diverge again sooner or later, across the nation or, in a few cases, to return to their native land to die.

"From every throne of Europe, where for ages men have gilded, kissed or cursed their hereditary bondage, come these heterogeneous millions, attracted by two words—liberty and money. They represent a despotism which has held its foot upon the necks of men until seemingly every vestige of manhood is trodden out. They are men upon whose lives are written ignorance, bigotry and the foulest passions of the human heart—but they are men. *Others* have caught a breath of freedom and with unwisdom construe it into license, and shame to the nation and its manhood is written upon fadeless records. Others still, breaking the fetters of old-world bondage, with clear eyes and hearts of hope, offer to the State a man and womanhood to which the noblest civilization might give a hearty welcome."*

A World Ministry. In the light of this immigrant tide, the statement so frequently heard, that "As goes America, so goes the world," is not merely a rhetorical phrase, but a truth that each day becomes increasingly evident. America's world influence comes not so much from what we are doing abroad, as from what we are doing at home. Not only does America touch the world through education, commerce and diplomacy, but she has opened wide her gates to as many as will come, thereby touching and uplifting Europe, Asia, Africa and the islands of the sea, through the representatives from these distant lands that have come to live within her spacious borders. It is through immigration that the peculiar relation of America to the world is seen. And among the many great tasks confronting American Christianity there is none that is more important or

*Rev. Fred H. Allen, "The Problem of the City."

that is so far-reaching in its power for good or evil as it is accepted or neglected, as the opportunity presented by the presence of so many million foreign-speaking peoples. Dr. R. S. Storrs has said, "The future of the whole world is pivoted on the question of whether the Protestant churches of America can hold, enlighten and purify the great numbers born or gathered within our borders."

Greatest Mission Field.

"The greatest foreign mission land on the globe today is our own America. Here we do not go in search of the the millions; the millions come to us. We are not compelled to learn their language; they are eager to learn ours. We are not obliged to conform to alien customs; they are here to adopt ours. We are not a little group engulfed in hundreds of millions of alien faith; we are

NEW AMERICANS ARRIVING

the majority. Our faith is ingrained in the very fiber of the government, established in the customs of the land. These strangers from all the shores of the world are here cut loose from their native governments and religious customs. A hiatus between the old and the new exists in both their political and religious thinking. That hiatus, that pause in thought, is the open door for the entrance of new and better things. We are not compelled to uproot and displace old-established beliefs. That process is already begun by the very fact of their migration. They are in the pioneering, adventurous mood. They expect new experiences, different conditions. This is the great open world field for the Church. While she need not neglect her foreign markets, she must not forget that the markets of the world are pressing to her doors, asking for her wares.

"In stable, office, mill and shop these millions are here—Americans in the making. We are providentially appointed masters to bring them on into the rights and privileges and responsibilities of citizenship. The teacher in her crowded school, surrounded by a polyglot throng of restless, ill-kempt, jabbering children, may lose heart and seem to herself to be engaged in a fruitless struggle, a losing fight, but with patience, brave heart, and love—out of that throng will come teachers, artists, singers, writers, inventors, financiers, statesmen and substantial business men. What mission school ever established in foreign field can compare with this in present opportunity and range of possibility? The same is true of all our efforts at religious instruction."*

Influence of Environment. In the early days when the immigrant was from the North and West of Europe and was made up in large part of English, Irish, Scotch, German and Scandinavian, a representative of the Church met the immigrant and his family at the

*American Missionary Society.

port of entry. He was protected against exploitation, and was helped to locate where there was opportunity to have a home and get ahead. Churches were founded and they were given ministers who could speak their tongue. They speedily became American in spirit as well as in name, and constitute the great strength of the nation of which they are a part.

Today the immigrants are from the South and East of Europe. They come from countries where the Bible is largely a closed book. Many of them bring a superstitious faith and hatred of the Church they know, and a suspicion or hatred of the government they have experienced. The Church does not meet them at the port, and they are not protected against the exploitation of thieves and robbers. Instead of settling in those sections where they could find a home and become a helpful part of the community, they are permitted to herd in groups by themselves with the result that there are foreign cities and foreign towns in the heart of America, which are as alien in thought and feeling and as difficult to reach with the gospel as they would be in the lands from which they came.

Thirty-three of our largest cities are more foreign than American. New York City is both an illustration and a prophecy of what other great centers will become. Its increase in population during the past twenty years in Russians, Italians, Austro-Hungarians, was greater in each case than the native population.

"New York is no longer an American city. It is the largest Irish city in the world. It is the largest Hebrew city in the world, having a Jewish population fifteen times as large as the Jewish population of Jerusalem, and ten times as large as the Jewish population of all

Palestine. There are only two nations that as nations have a Hebrew population equal to that of New York. It has more Germans than any German city except Berlin, there being more residents of the city with German parents than with American parents. It has a larger Italian population than any city in Italy except Naples and Rome."*

Someone has pointed out that New York is owned by the Jews, ruled by the Irish, and rented to the Americans.

Responsibility of the Church. It is not always easy to make good Christians and good Americans of people who live under the best conditions, in the best surroundings, but the task is made increasingly difficult when the surroundings are bad. Three-fourths of the immigrants live in cities in crowded tenements, or in huts and shacks in the mining regions and industrial centers. They see little of the true America, and do not come in contact with the best Christian people. Possessing fine churches of our own, we have endeavored to serve them, if at all, in old unused grocery stores and dilapidated buildings on the side streets. Gates of wickedness—unlike anything known to their simple life in the homeland—open to them on every turn. This is the idea of Protestant Christianity and American democracy that many receive.

The Church cannot dismiss these people on the plea that it is impossible to make good Christian Americans out of ignorant degraded foreigners. That they are ignorant is not their fault; that they are degraded may be ours. The fact is, the great majority wish to become good Americans and want to be taught the way. They were drawn here by their desire for freedom. Expe-

*The City and the Kingdom.

rience proves that many of them are just as open to the gospel and capable of fine Christian character and fine Americanism as were our Anglo-Saxon forefathers, if given the same chance. If they sell their votes it is because they are following the example of others, and some American patriot is buying them. Call the roll of the nation's foremost citizens, the leaders in every department of our country's life—religious, educational, commercial, political, financial—and find how many were born in homes of poverty and want beyond the sea whose coming here was in response to a desire for the higher privileges of American education and citizenship! Why should we look down upon these people, and think of them as a menace, when with the proper instruction and guidance they are capable of so much?

The Future American. Our nation is too young, and the elements entering into its life too many and diverse, for America to have developed a distinctive physical type. But it will come. God works slowly, but He works none the less surely. Ruskin reminds us that out of an unlovely handful of common dust, clay and soot, in the slow laboratory of the ages, God can build walls of sapphire and diamonds.

We are all ready to admit the unequalled contribution made to the nation by the older immigration, to which the most of us trace our lineage. But the Slav, the Italian and the Jew now head the list of the immigrants. These races have been sending their sons and daughters to us by the hundreds of thousands. We have thought of them as inferior to ourselves. Bishop E. H. Hughes has brought together a list of conspicuous services rendered by these races which he thinks makes all mankind their debtor.

"When we look up into the heavens we must remember that it was a Slav named Copernicus who, in the early days of the sixteenth century, long before Newton came with his discovery, gave us the theory of the sun and earth and skies that still bears his name.

"When we go into the schoolroom we must remember that it was a Slav named Comenius who, losing all his property and writings by Romanish persecution, fled in the seventeenth century to Poland and became the greatest educational pioneer and reformer of his age, long anticipating Froebel and Horace Mann.

"It was a Slav named Sobieski who, in 1683 overthrew the Turkish army in front of Hapsburg, and so became a mighty stay against the flood of Mohammedanism that pushed toward Europe and the West.

"It was a Slav named Kosciusko who, coming in the impulse of freedom to aid our continental armies, planned the fortifications at Saratoga, and became chief engineer in constructing the fortifications at West Point. He was thanked by Congress and advanced to rank of Brigadier General.

"It was another Slav, of noble family, named Pulaski, who volunteered in the American service against the British, and in the siege of Savannah poured out his life as a titled martyr to the principles of American democracy.

"By many the Italian is classed with the undesirables. He has succeeded the Irishman as the digger of ditches and builder of roads. He has won the epithet of 'Dago.' But what have his ancestors done for the world that he should merit our respect?

"Among other things, the Italians gave us the conception of law and government that entered, in such a marked way, into the moulding of our Christian faith; and those highways along which the feet of Paul and the early disciples went on their missionary journeys.

"They gave us Raphael, del Sarto, Angelico, and a host of the world's greatest artists, reaching the human climax with Michael Angelo.

"They gave Galileo in astronomy, Dante and Virgil in literature, Mazzini and Garibaldi in patriotism, the Cabots in exploration, and Columbus for the discovery of our continent.

"They gave Volta, who is memorialized by the word 'volt;' Galvani, who is memorialized by the word 'galvanic;' and the discoverer of wireless telegraphy in Marconi."

Sympathy and Understanding Needed. Miss Myrtle Mae Haskin of the Ensley, Alabama, Italian Missions, gives the following illustrations out of many in her experience:

"They are strangers in a strange land. Many times they have need of a friend, a real friend in this land where they have come to live. One Italian lad worked and saved enough to send for his mother. He had a tiny place rented and ready for her when she came. But she had been in America just fifteen days when they brought back her boy from the plant where he worked, mangled and dead. Everything in life for her was gone. Everything a blank. She awoke in a hospital where she could not understand a word said by the doctor and nurse. She could not eat the food. She had never seen anything like it before. With only a bitter memory for company she must pass the days away. Thus I found her. The doctor said there was nothing the matter with her but a broken heart. She had nothing to live for and did not wish to live. They could do nothing but let her waste away.

"Friendless and cushed with sorrow in a strange land, far from home and friends. There are many such in America."

"One idea which they bring with them to America is that God is a great Judge watching to see when He can punish them. And this is why they each have their patron saint whom they honor and pray to. This saint is to act as their lawyer and argue their case with God,

the great Judge. They never think of Him as a loving Father trying to help them in their struggles and wanting them to win in Jesus' name and through His grace, But when they once get a heart knowledge of Jno. 3:16, they have a faith in their Father that often puts us to shame. Often they express their faith in ways which we cannot forget.

"When Dominic Faglione prayed in the hospital for his wife's recovery, after she had been given up by all medical skill, he pleaded, 'God is love, He will let her stay with me and the two babies who need her so much.' He prayed until he got his answer and with shining eyes he said, 'Me no can say it just like you, but me feel it here,' and he put his hand over his heart. He had faith to believe it, and God did let her stay.

"Get back of the why? and understand them. One volunteer helper said to me, 'I cannot understand Arnold and Caesar Bennecchio. They do not seem to be such bad boys, but I can't make them stop drawing their faces. They have done it so much that I believe they do it without knowing it now.' She was quite right, they did it unconsciously because their mother is a mute, and they were used to talking to her that way to make her understand. They did not do it to annoy the teacher. When I told her this, she said, 'I have had my lesson. Never again will I attempt to stop a thing and criticize until I get back of the why, and understand what causes it to exist.'

"Let us also get back of the why and understand them, not criticize from the distance."

Patriotism of These New Citizens. If possible the patriotism of many foreign-born is more intense than that of many native Americans. A great deal has been said about hyphen-ates," "dual citizenship," and "divided allegiance." There are some, but not all are like that. Liberty is sweet to men who have been in a dungeon. "They know the pit from which they were digged."

"We talk about the immigrant as though he was not a part of us. Yet what a revelation comes from reading the casualty lists from the battlefront overseas! One-fourth of the arm-bearing power of our nation is foreign born. A morning newspaper picked up at random is evidence of the fact that we are all largely Americans by adoption. In the lists of killed and wounded we find officers and privates alike whose names read as follows: Shanoff, Winkler, Marosco, Nazzareno, Vaillancourt, Walczak, Papernick, Koskoka, Adamowyzc, Olgivie, Balicki, Neitzke, Helwig, Liddi, Haig, Svegan, Bekas, Gotschall, Pelarz, and the like. Why not recognize that in meeting the question of Christian democracy for the non-English-speaking people of the United States and those who will come later, we are solving our own problem? This query gains importance when we consider the way in which our entire industrial system is carried on by those we have unjustly called 'foreigners.'

"Our guests are become more than alien visitors. They are of our own household, and patriotism is as fervent with them as it is with us. The great industries that made possible the speediest victory and termination of the war were manned largely, if not almost entirely, by men from other countries. How far the ofttimes despised immigrant has measured up to his task in increasing and improving output is a matter of common knowledge. His support of the Red Cross, his war savings, and his Liberty Loan subscriptions compare with the record of any other proud patriot of the oldest stock in America."*

Perils of Neglect. While these foreign-born hold great possibilities for good, they also present great elements of danger. Whether they are to become Christians and patriots depends upon the efforts of the Church in their behalf.

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*"Christian Democracy."

It is said that Trotzky's companion in America was converted in a mission and that he is now a tireless Christian worker, and a loyal, patriotic citizen. The night before Trotzky sailed for Russia, he gathered his followers together in a room in Eastside, New York, in what was intended to be a secret meeting, but which was attended by a secret service man, and said: "I want you to remain in this country and bring on one revolution after another, until you overturn this dirty, rotten American government, while I go to Russia and overturn that government and stop Russia's war against Germany." The difference between Trotzky, the Bolshevist and assassin, and his converted friend, the patriot, is Christianity.

Having wrought havoc in Russia, the Bolshevist agents are preaching their accursed doctrines in every part of the world. They are reaching out into India, and China, and into Africa, and into all of continental Europe. Thousands and tens of thousands are at work in America. It is stated from Washington that 300,000 Bolshevist agitators are stirring up strife and discord in this country. Americanization alone will not meet a situation like this. It must be Christianization. The propaganda of the Bolshevists must be met by a campaign of evangelization, not only among the foreigners, but among the Negroes, the Indians, the mountaineers, and the well-to-do, careless and indifferent Americans. Bolshevism will make no headway among people who believe in God and the Bible and who support the Church and its work.

What the Church is Doing. The Southern Presbyterian Church is making an earnest effort to reach the immigrant with the gospel. While the Church has al-

ways felt a measure of responsibility for all needy classes in our midst, and individual congregations ministered to the few immigrants that chanced to be in their communities, the immigrant work of the Executive Committee was started in 1910. Until this time the immigrants had settled almost entirely in the North and East. With the development of the large industrial centers in the South, and the opening of the coal mines in the Southern mountains, thousands were turned in this direction. The work has been enlarged as rapidly as the Committee has been able to find workers and procure the equipment. The workers of the Assembly are now preaching the gospel among the Mexicans, in Texas; Cubans, in Florida; French, in Louisiana; Italians, in Birmingham, Alabama; New Orleans and Baton Rouge, Louisiana; and Kansas City, Missouri; Bohemians, in Virginia; Hungarians, in Louisiana and in the coal fields

SEWING CLASS, KANSAS CITY ITALIAN MISSION.

of Virginia and West Virginia; Syrians, in Atlanta; Chinese, in New Orleans; Hebrews, in Baltimore.

A few illustrations are given descriptive of the work and the results. In most cases these people are open and responsive, and generally appreciative of the service the Church seeks to render.

Italian Mission, Kansas City, Missouri. This is the largest and best equipped Italian Mission of the Southern Presbyterian Church. It is owned and supervised by the Central Presbyterian Church, and aided by the Assembly's Committee. This Mission is under the charge of Rev. J. B. Bisceglia, a finely educated and efficient minister of our Church, assisted by Mrs. Bisceglia, and a resident worker and kindergarten teacher. Some of the finest physicians, surgeons and specialists in the city conduct the clinics. The clubs for the boys and girls, the music and sewing classes, are served by volunteer workers from the churches in Kansas City. This mission with its varied activities is rapidly becoming one of the best of its kind in the country. It is proving its real worth and usefulness among the 10,000 Italians in Kansas City. The mission publishes its own paper, The Italio-American Review. Through this monthly magazine the mission is rendering a large service in the evangelization and Americanization of the Italians, not only in Kansas City, but throughout the United States.

The following program of work is carried out week after week, throughout the year, adding to it the Daily Vacation Bible School in the summer and a number of entertainments from time to time.

Sunday: Bible-school, Christian Endeavor, preaching service.

ITALIAN PRESBYTERIANS, NEW ORLEANS

Monday: Kindergarten, three clinics—women's diseases, surgery, general diseases; junior girls' club.

Tuesday: Kindergarten; junior boys' club; library.

Wednesday: Kindergarten; young Italians' music club; Americanization class.

Thursday: Kindergarten; clinic—women's diseases; girls' club; prayer-meeting.

Friday: Kindergarten; piano lessons; social evening.

Saturday: Violin lessons; piano lessons; sewing school; boys' work; clinic—eye, ear, nose and throat.

The following account of the mission and its work is given by Mr. Bisceglia, the minister in charge:

"Ours is the only institution of its kind that ministers exclusively to the Italians, reaching in various ways during the year, at least 5,000 people. Most of the Italians here are from the southern part of Italy; seventy-five per cent come from the agricultural districts of Sicily, possessing therefore all the good and bad qualities, the advantages and disadvantages of the farmers transplanted at a rather mature age in a large industrial city where the climate, the language, the customs, the working conditions and the people are altogether different from what they have been accustomed to since their childhood.

"The results so far have been very encouraging and the fruits fairly abundant. Our clinic, started about six or seven months ago, is well attended. During this time hundreds of cases have come to our clinic, a dozen of operations for tonsilitis have been performed at the Settlement House, a number of minor operations and several major operations were performed in the hospitals by our surgeons. During the small-pox epidemic hundreds of men, women and children were vaccinated by paying a small fee of thirty cents, which covered the expense of vaccine and dressing. The consensus of opinion among those connected with our work is that the clinic has been a marked success.

"The kindergarten has an average attendance of fifty

in the summer time, and twenty-eight during the school year. The sewing school on Saturday afternoon, is attended by over one hundred children. There are forty pupils in the music department. The Junior Boys' Club has a membership of thirty-five; the Girls' Club has a membership of fifty; and the Junior Girls' Club has a membership of thirty. The boys' work, on Saturday from 9:00 a. m. to 5:00 p. m., has a very bright future; in a few weeks we have enrolled more than fifty boys. The Sunday-school has an enrollment of one hundred and thirty-five, with an average attendance of over one hundred. The Christian Endeavor Society was organized the first week of this year and has an average attendance of thirty-five. Our church membership is now over one hundred, and the preaching services on Sunday evening and prayer-meeting on Thursday evenings are well attended.

"One well-established fact in work for the Italians, is that the parents bring their children to the mission, and not the children their parents. About two years ago two children, a boy of seven and a girl of eleven, came to our Sunday-school. They had been very regular in their attendance and always on time. During the Daily Vacation Bible School the boy learned all the memory verses and was therefore presented with a copy of the Bible. It was not long before the girl came to me and asked for a copy of the Bible in Italian for her father who had already read a great part of it in English, but he wished to read it in the mother tongue. I visited the man and found a great big strong fellow of about thirty-five, one of the most straight-forward men I have ever met in this whole community. When I gave him a copy of the New Testament he was so happy and so eager to read it—like a man who has been thirsty for a long, long time, and all at once discovers a fountain of clear, fresh water. He began to attend the services at the Mission. He read the Bible devoutly to his household and to his friends, and at the first communion service he was received on profession of faith in Christ,

and at the following communion service he presented his two daughters to be admitted to membership.

"The Roman Catholic priests in order to discredit the work among the Italians have sent a statement that though the Italians come to our meeting places, when it comes to 'sacred rites,' like baptism, marriage and burial, they humbly return to the mother church. This is not true of our Mission. Every child born in a family identified with the Mission is baptized by the minister; every marriage contracted by one of the members of the Mission is performed by the minister; and every funeral is conducted by the minister.

"During my pastorate several girls from our Mission have requested that their future husband identify himself with the church before being united in matrimony. About three years ago a girl came to our Sunday-school, and later she brought her sister and brother. We called on her family, and they all came to our preaching service. We gradually gained the confidence of the girl and we learned that, the father being a strict Catholic, they had to go first to mass on Sunday morning before they could come to our Sunday-school. Gradually they received permission from the father to be absent from mass, but they were not allowed to join our church. About a year ago a young man from a distant State asked the father of the girl the privilege to become his son-in-law. After receiving her father's consent the first thing the girl thought of was to send the young man a copy of the Bible and inform him that she would be married by a minister. He came to Kansas City and became very much interested in our mission work. The father finally consented to the girl being received into the church; the young man followed her; and they were married in our Mission. They both began to work in our Sunday-school, and she taught in our Daily Vacation Bible School. Being unable to find employment in Kansas city, he returned to his home town where his old position was waiting for him. They placed their letter at once in the American Presbyterian Church, and

have been very faithful and very active in the Master's work."

Cuban Mission, Tampa, Florida. In the cosmopolitan city of Tampa where thirty-five languages are spoken and sixty per cent of the population is foreign, there are 30,000 Spanish-speaking people. This colony is a section of Cuba transferred to the United States, bringing the Church face to face with the problems of Sabbath desecration, brutal sports, illiteracy, and corrupt religion. Cuba is our near neighbor. The people freely go and come between the two countries. The United States gave Cuba her political freedom and many other material blessings. She is looking to America for guidance in many things. She followed the United States into the world war on the side of the Allies by an immediate declaration of war upon Germany.

There has been an attempt to define the sphere of influence of the various denominations working among the Cubans in Tampa. Our Church has been given the responsibility for a section covering sixty-four city blocks, with a population large enough to occupy our attention for years to come. A large majority of the Cubans have repudiated the dead formalism of the Roman Catholic Church. If Protestant Christianity does not claim them and offer them something better, they will drift into skepticism, infidelity and false beliefs of all sorts, as is always the case with a people who give up their traditional faith. Our mission, under the direction of a splendid Cuban pastor, is reaching a large number through the Sunday school, Christian Endeavor, and the regular church services. The mission is gradually building up

a protestant constituency that is making its influence felt throughout the Cuban colony.

Bohemian Work. These people are from the new nation of Czecho-Slovakia, of which Bohemia forms the larger part. The center of this mission is in Prince George County, Virginia, in East Hanover Presbytery. It was seriously interrupted during the war, when the pastor, Rev. J. A. Kohout, returned to the old world to do his part in the Allied Cause. During the absence of the pastor the work was carried on by an elder and by his wife, and the little flock was held together. Services and Sabbath schools are conducted at four points. This is a permanent settlement, the members being mostly farmers who have procured their own homes. While the Czecho-Slovaks are nominally Catholic, a great number have broken absolutely with Catholicism, and have entered the evangelical churches, or become infidels and "Free Thinkers." Bohemian unbelievers are the most bitter enemies of the Church. They form societies which declare their infidelity in their very constitution, and publish newspapers which heap contempt upon Christianity.

In estimating the worth of these people, we must not forget that one of their ancestors, named John Huss, a full century before Martin Luther started the Reformation, was a martyr to the Protestant faith.

This little Bohemian congregation, only a few years old, under the leadership of their devoted leaders, takes part in the progressive program, and contributes to every Church cause. It has given two religious workers to the Czecho-Slovaks in Russia; one young man, a Seminary graduate, is pastor of a Bohemian church in Ohio; two young women are doing missionary work

among their own nationality in Pennsylvania; one young woman is nursing in a hospital in Pittsburgh; two are teachers in the public schools.

Hungarian Missions. In the coal fields of Virginia and West Virginia the majority of the foreigners are Hungarians. With Norton, Virginia, as a center, Rev. B. Csutoros conducts services at twelve points, and at these places he has more than two hundred members, including thirty elders. Mr. Csutoros grew up in the Reformed Church of Hungary, and is an honored member of Abingdon Presbytery. He is preacher, pastor, adviser of all the Hungarians of that section. He is greatly beloved by the people, and is highly esteemed by the coal operators, who aid in the work by providing preaching places and in other ways.

In all the coal fields of these two States there are many Hungarian Protestants without any church privileges. In one community a large number signed a petition asking for the organization of a Presbyterian church, but there was no minister to send. In one year a missionary from another field made several visits to this place, and baptized twenty-one children, and held communion for the believers in the community.

We cannot afford to neglect these people, and leave them without the protection of the Church, when so many radicals, socialists, and other opposing influences are at work. The Hungarians come to America expecting to become citizens. Failure to make Christian Americans out of these ignorant but good Europeans may mean disaster, but faithfulness in the task of ministering to them the gospel will mean loyal and faithful citizens of the Republic.

HUNGARIAN CHILDREN IN VIRGINIA

Work for the Jews. This is the latest undertaking of the Executive Committee. For years there has been a deepening conviction on the part of many that the Presbyterian Church should seek in a definite way the conversion of Israel. During the past fifty years one-fourth of all the Jews in the world have come to the United States. Investigations show that out of a population of more than 1,750,000 Jews in New York City, between eighty and ninety per cent have lost all connection with the Synagogue. In this great multitude not more than 5,000 have acknowledged Jesus Christ as the Messiah, the Saviour of the world. The Home Missions Council reports that eighty per cent of the Jews in America are not actively connected with the churches of their own faith, and fully half of this eighty per cent are hostile to Christianity.

A leading Jewish Rabbi states: "We Jews have given religion to the world, but have little ourselves. We gave God to the world, but we have little of God in our own hearts. The Jews are not studying their own Bible, other people are studying it. Our tremendous indifference is our worst ailment. We are troubled with agnostic atheism, materialism, and Christian Science." A prominent Christian Jew, a minister of the Presbyterian Church, U. S. A., says: "The Jews in this country especially—they number about 3,750,000—are drifting rapidly away from the faith of their fathers and are either becoming anarchistic socialists, or worse still, moral degenerates. Some are hungering for the Truth, for something that will enable them to live cleaner lives, but there does not seem to be a helping hand to show them the true way."

In response to the instructions of the General As-

sembly that the Committee consider the advisability of opening a mission for the Jews, an invitation was accepted to unite with the Presbyterian Church, U. S. A., in the support of a Jewish mission in Baltimore, under the joint control of the two Assemblies. A suitable building has been secured in the midst of a Jewish settlement of 45,000. A superintendent with an able corps of workers has been engaged. The work requires great patience and tact. It is looked upon by the Jews with suspicion. The mission employs the ordinary methods —literature, reading rooms, Sunday school, children's work, Daily Vacation Bible School. The work has passed the experimental stage. The Jews are being reached with the gospel, and many have accepted Christ and are enduring bitter persecution at the hands of their people on account of their faith.

In the opinion of many the godless atheistic Jew is the most dangerous element in our nation's life. At least two and a half millions have broken with the faith and traditions that held them, and are without God in the world. The ranks of the Bolshevists are being filled from this class. It is stated upon reliable authority that eighty per cent of the leaders of the Bolshevists, those who were responsible for Russia deserting the Allies in the great war and who are now in control of Russia's affairs, are atheistic Jews who were formerly residents of the United States and received their training in the schools of anarchy and infidelity in this country. From Russia, these same Jews, aided by others in America, are doing all in their power to blot out of the human mind all thought of God. Quoting the exact words of Bolshevist pamphlets, widely circulated, it is said: "To

hell with all churches, all synagogues, all governments. We are atheists, we are anarchists."

To meet a situation like this, certainly no true Christian can do less than his utmost through the support of the Church's Home Mission program to bring the reign of Jesus Christ in the hearts of American people everywhere.

Returning Immigrants. Not all foreigners remain in the United States. Many after a time return to their country and people. What message shall they carry from America? A message of love, faith and hope; or shall they, like Trotzky and those that went with him, go to disseminate anarchy and a bitter hatred of all religions? It is said that four-fifths of all the Chinese that have come to America in the past fifty years have returned to China. Many of them found Christ in America and have gone back Christian. Many have gone back in love with our institutions. Is it not a striking fact that the great new Republic of China should have been born in the Province of Canton, the Province that has given us practically our entire Chinese immigration? In our Chinese mission in New Orleans during the years of its service hundreds have been brought under Christian influences, scores have been reached for Christ, and brought into the Church. Many have returned to their own land to continue the good work there. Italians from the missions in Birmingham, New Orleans and Kansas City have carried back to their native land the message of evangelical Christianity and American democracy. Czecho-Slovaks have gone from Prince George County, Virginia, and Hungarians have gone from the coal fields of Virginia, and from the plantations of Louisiana. The presence of the stranger

and sojourner presents the greatest missionary opportunity that has come to any people in any age.

QUESTIONS FOR DISCUSSION

1. What is the aim of Home Mission work among non-English-speaking peoples?
2. Would it also apply to all Home Mission work?
3. What proportion of our population is foreign?
4. Why is "foreigner" an incorrect appellation for the immigrant to-day?
5. What wonderful opportunity does the public school teacher find?
6. Contrast the old and the new immigration. Which is regarded as the more desirable?
7. What racial groups have done most for the advancement of the world?
8. What elements make to-day a "day of crisis" for the Church and the nation?
9. Tell where the Home Mission Committee is conducting work for foreigners.
10. Do you know of any considerable group of foreigners in the South who are unreached by Home Mission work? Are there any in your community?
11. Describe the service rendered by the Italian Mission at Kansas City. To what do you attribute its success?
12. Why is Jewish evangelization so difficult, and so important?
13. Show the value to Foreign Missions of evangelizing the foreigners in this country.
14. What is the most impressive item in this chapter?

CHAPTER VI.

OUR MEXICAN NEIGHBORS

The total number of Mexicans in the United States is perhaps conservatively estimated at a million and a half.

They reside chiefly in the Southwest. Their language is Spanish. Many of them can neither speak nor read English.

Their religious and moral conceptions have grown out of an environment and traditions quite different from our own.

Ignorance, superstition and prejudice are obstacles to be overcome.

In the Southwest these new arrivals are doing almost every conceivable sort of labor.

They work on the railroads, tend cattle, care for sheep, pick oranges and walnuts, work with irrigation, do construction work, raise flowers, work in the sugar beet fields, produce vegetables, and in fact take an important part in practically all of the industries in our southwestern States.

The survey reports for the southwest show that in general the living conditions of the Spanish population are considerably lower than those of the older American stock, that their homes are poor, their general environment unsanitary, their educational facilities scant and often there is no organized religious opportunity of any sort for them.

It is well-nigh universal testimony of religious workers that they are open to the message of the gospel when properly approached.

—*American Survey.*

VI.

OUR MEXICAN NEIGHBORS

A distance of less than a mile measures the difference between the Church's Foreign and Home Missionary labors for the evangelization of our Mexican neighbors. For 1,833 miles the two fields overlap, being separated by a river and an imaginary line. For one-half of this distance the Rio Grande flows between Texas and Mexico. From El Paso, Texas, to San Diego, California, the boundary through the sand and cactus is marked by a barbed wire fence. There is no essential difference between the need of the Mexican people residing in either country. Racial characteristics and Romanism produce similar results wherever found, and the same problems are presented in either case.

As there are different grades and classes among all people, so are there among the Mexicans. There are a few prominent in financial and commercial affairs, bankers and business men; a few with high culture, who have surrounded themselves with the refinements of art, the comforts and appointments of the best in modern civilization. These are, however, the exceptional and there remains the other ninety per cent who have never had a chance. These have suffered many things at the hands of many physicians. They have been the victims of the plundering avariciousness of crooks for four hundred years. They are in the condition of the man on the Jericho road, and there is need for a good Samaritan.

Who is This People? They are said to be the descendants of the best civilization of ancient America

and of the earliest civilization of modern America. The Mexicans are an interesting race, needing only to be known to be admired for many noble qualities. Possessing an amiable and courteous disposition they have been characterized as "ignorant as slaves and more courteous than kings, poor as Lazarus and more hospitable than Croesus." A study of their national history and their prolonged struggle for liberty reveals them as a people of heroic blood.

Dr. J. W. Skinner, President of Texas-Mexican Industrial Institute, Kingsville, Texas, has this to say about them:

"The Mexicans have a history dating back into the shadows of the unrecorded and unknown. Three related tribes are pre-eminent in the earlier records—the Chichimecas, the Toltecas, and the Axtecas or Mexicans. The latter were the founders of the City of Mexico in about the year 1325. These tribes possessed a carefully wrought out system of government, and a religion in which sacrifice was the key-stone. They were expert irrigation engineers and skillful agriculturists, peaceful and pastoral in their disposition. They attained a peculiar skill in artistic and decorative lines, and no small ability in architecture.

"From these original tribes, with a slight intermingling of alien blood, have descended more than eighty per cent of present day Mexicans. This peace-loving, intensely religious, artistically-temperamented, unsophisticated people were subjugated but never conquered by a band of filisbustering Spaniards under Cortez in 1519. The domineering foreigners imposed upon this gentle people with an iron hand the Spanish language and the Spanish form of religion. But the wreckers of the nation reckoned not with the slumbering spirit of a people who for centuries had breathed the air of freedom. The bondage

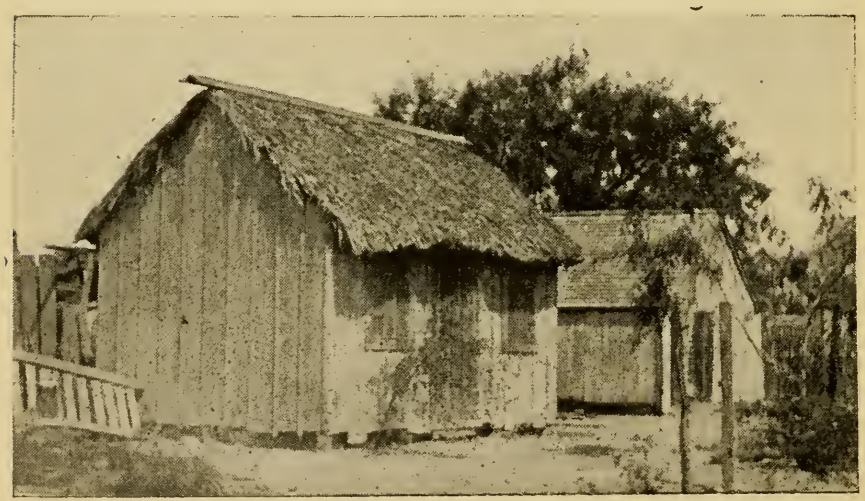
of the alien over-lord was broken, but his language and his form of religion remained.

"In some quarters the impression prevails that the subjugation of Mexico by Cortez in some mysterious metamorphosis changed the people into Spaniards and that they are to be thought of as Spanish people. Nothing could be more erroneous, though he speaks the Spanish language. One of the greatest insults that can be offered a Mexican is to be called a Spaniard, or to speak of his people as Spanish. He is, and has a right to be called a Mexican. They are people of a wonderful past, who cling to its memories with great tenacity. In some way, perhaps after the methods of the border minstrels of Scotland, they have kept alive and transmitted to their children, a mingling of facts and fancies from a past golden day. Their history holds a wealth of romance and realism, of tragedy and comedy, of great dreamers and great heroes, of human struggle, suffering and victory, rich as their fabled mines of precious ores.

"The first school on the Western hemisphere was established by followers of Cortez with Mexican pupils in 1520—one hundred years before the pilgrims landed at Plymouth Rock. The first printing in America was done in Mexico City in 1619, about the date of the founding of Jamestown, Virginia. Fruit is expected from trees of fruit-bearing age. About ten per cent of the Mexican people are well educated and cultured, another ten per cent has picked up a smattering of primary culture, and the remaining eighty per cent have not the ability to read or write. It appears that while they have been engaged in the herculean task of breaking an alien bondage, and its heritage of stagnation, the great trade winds of civilization have largely swept them by. With a hundred years the start of neighbors who had poorer environment, it is natural to ask why national progress and development has lagged so far behind. Education and Christian culture are a sure test of national progress. The Spanish system of education was limited to the children of a few selected families, and the Spanish brand of religion withheld the Bible from the

people, and substituted empty forms for life and power. The Spanish theory of education and the Spanish type of religion have utterly failed in Mexico."

All Mexicans Not Foreigners. It is incorrect to think of all Mexicans as immigrants. Texas and the Southwest portion of the United States was originally a part of Mexico. When this great territory was annexed to the United States, the Mexican residents in those States became citizens of our country. It is their native land. Many never came from Mexico. They were here when the Americans came. Instead of being foreigners, they look upon Americans as intruders and as alien people. In many families the land grants are shown which were given by Spanish kings ceding the land to them and their heirs. These are the first families of the Southwest. The life and civilization they developed in the early days has left its impress on all this great region, and is seen in the language, the religion, and many of the social customs.



A FAIRLY TYPICAL HOME OF THE POORER CLASS MEXICANS OF BROWNSVILLE, TEXAS

Mexican Immigration. It is those who have come across the border since the annexation that are classified as immigrants. Some authorities say that one-tenth of the entire Mexican nation has come to the United States in the past twenty years. While there has always been an emigration of Mexicans to the United States, it is only in recent years that they have come in sufficient numbers to attract particular notice. The political overturnings that have occurred in such rapid succession in that turbulent country have sent thousands across the border. Some are political refugees, but the majority are simple peons who have found conditions intolerable in Mexico, and have come with their families, having been attracted by the superior economic and educational opportunity that the United States seemed to offer. The World War and the great demand for labor in the United States brought many more thousands.

In many places in Texas the Mexican has entirely displaced the Negro in many fields of labor. This State is now at the very head in the procession of agricultural States, and the one thing that has made the rapid advance possible has been the labor supply. They can raise cotton, corn, fruits, and vegetables. Mexican cowboys care for thousands of cattle, and the Mexican herders tend millions of sheep. The loneliness of these occupations has no terror for the Mexican. They work on the railroad and in the shops, work with irrigation and do construction work, and take part in practically all the industries of the western States. The universal testimony is that the Mexican is a good, faithful worker, always quiet and orderly, superior in every way to the Negro. Mr. J. S. Stowell says:

WITH ALL THEIR EARTHLY POSSESSIONS

"The Mexican who comes across the international line to work in the United States does not, however, come alone. He brings his wife and family with him. This is true Mexican custom, for the Mexican has been accustomed to take his women folks along to provide food, even when he has been serving in the army. It is quite different from the customs of immigrants from many other countries. Possibly the nearness of Mexico to the United States and the ease with which the journey across the line can be made have something to do with the matter. On a recent visit to an immigration office on the border, a card picked at random from the files showed that the Mexican whose record it contained had brought with him a wife and nine children into the United States. This instance is more or less typical, for the Mexican families are large. A group of Mexican laborers, therefore, means at once a new Mexican settlement in the United States or an old one enlarged, and since an overwhelming proportion of the Mexicans who come into the country are very poor various social problems are more or less inevitable in every Mexican colony. When the average Mexican immigrant arrives he brings little or nothing with him except the clothes on his back, yet what he brings represents his entire earthly possessions."*

It is estimated that there are 1,750,000 Mexicans in the United States. Texas has the largest number of any State, where there are from a half million to three-quarters of a million. They are found not only on the border from Brownsville to San Diego, but by the thousands in Colorado, Oklahoma and other states both East and West. The largest Mexican colony in any city is in San Antonio, Texas, which has a Mexican population of 50,000; and the second largest colony is in El Paso,

*"The Near Side of the Mexican Question."

Texas, where there are 45,000. Within a margin of sixty miles in width, on the Texas side of the Rio Grande it is estimated that there are from ten to twenty Mexicans for every American. Leaving out the larger towns, the proportion would perhaps be greater. There are many towns where the English language is rarely spoken, and where the Roman Catholic religion and Spanish language and Mexican customs predominate. In the city of Laredo, for example, half of the streets are named for Mexican heroes, while the avenues are named in honor of the Catholic saints.

Product of Environment. There is practically no difference between the Mexicans of the United States and of Mexico. To understand the conditions of the Mexicans in the United States, it is necessary to understand the environment out of which they have come. They are in Texas just what they were in Mexico. The Spanish conquest of Mexico was for the purpose of extending the authority of the Catholic Church quite as much as to extend the political domination of Spain. Up until 1867 Catholicism had no competition from Protestant Christianity.

"In the early days the natives were 'converted' to Christianity at the rate of thousands per day practically at the point of the gun. It was inevitable that this acceptance of Christianity could be only a formal matter. The Cross was substituted for or became an affix to some pagan ceremony. Even today in our Southwest the Cross is an ever-present wayside decoration in scores of communities where vital Christianity is unknown. Heathen rites and Christian ceremonies became merged in something which was partly Christian in nomenclature and pagan in spirit and reality. Such wholesale extension of formal Christianity could result in nothing

else. Christianity became a matter of form and ceremony, and Christianity as a way of life received little attention.

"Religion and morality either became entirely divorced or religion became a convenient device for making immorality safe and innocuous. The 'Bull of Composition' is said to have permitted the priests to relieve persons who stole property from the obligation of making restitution, provided that a certain sum, based on the value of the stolen goods, was paid to the priest. It was understood, however, that the same person could not purchase more than fifty of such licenses in one year. As late as 1914 John Wesley Butler writes of Mexico, 'Indulgences are still sold publicly.'

"In 1865 Abbe Emanuel Domenech came to Mexico as Chaplain of the French troops. Later he was asked by the Vatican to make a tour of the country and report upon the 'moral and religious conditions of the clergy and Church.' The following is quoted by John Wesley Butler from Abbe Domenech's report: 'Mexican faith is a dead faith. The abuse of external ceremonies, the facility of reconciling God, the abuse of internal exercises of piety, have killed the faith in Mexico. . . . . The idolatrous character of Mexican Catholicism is a fact well known to all travelers. . . . . The mysteries of the Middle Ages are utterly outdone by the burlesque ceremonies of the Mexicans. . . . . The Mexican is not a Catholic. He is simply a Christian because he has been baptized. I speak of the masses and not of the numerous exceptions to be found. . . . . The clergy carry their love of the family to that of paternity. In my travels in the interior of Mexico, many pastors have refused me hospitality in order to prevent my seeing their nieces and cousins and their children.' It should be remembered that these are the words of a Roman Catholic who has endeavored to understand the actual situation in Mexico."*

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*"The Near Side of the Mexican Question."

Protestant Opportunity. It is from such environment that the Mexicans have cone. The Catholic Church for four hundred years had absolute sway over their mental, moral and material welfare, and their present condition is the result of ignorance, poverty and religious oppression. While they are nominally Roman Catholic, many thousands are in revolt against the only Church of which they know anything. It is said that forty per cent of the Mexican immigrants are lost to the Catholic Church. A large number of the men are Free Thinkers, and are among the bitterest enemies of Rome. Many of the women have broken with their traditional faith, and have lapsed into darkness and hopeless infidelity. The only religion they have ever known is a religion of rite and ritual, form and ceremony. Their Christ is a dead Christ. Their lives have been barren of any true fellowship with the living God. Their spiritual hunger and religious needs give the Protestant Church a supreme opportunity to teach them of a loving heavenly Father, and give them a gospel of love and faith. The eagerness with which many of them respond to the gospel appeal is one of the most encouraging things in our Mexican mission work.

Providential Beginnings. The beginning of our Home Mission work among the Mexicans was clearly the Lord's doing, and this undertaking of the Church has been marked by many unmistakable evidences of His favor. From its inception there seem to have been raised up specially prepared leaders just at the time they were particularly needed. Our Mexican mission had its origin in an humble Mexican Christian named Jose Maria Botello, who had been converted by reading a religious tract. He united with the Brownsville Mexican church,

which was a part of the work of the Foreign Mission Committee, and later was made an elder. In 1883 Senor Botello removed from Brownsville to San Marcos, Texas, in the interior of the State. Through his earnest efforts ten Mexicans were converted. They were baptized and received into the membership of the San Marcos Presbyterian Church. In 1887 our first Mexican Presbyterian Church was organized at San Marcos with twenty-six members. On the day that this church was organized Rev. W. S. Scott, who was born of Scotch parents in Mexico and acquainted with Spanish from his infancy, was taken under care of Western Texas Presbytery as a candidate for the ministry. In April, 1892, Mr. Scott was ordained as evangelist to the Mexicans in Texas, and since that day has given his entire time to his chosen people, always pushing forward into new fields where no other church is at work.

In 1894 God sent to the Mexican Mission a timely gift in the person of Dr. H. B. Pratt, formerly a missionary of our Church at Barranquilla, South America, and who gave to the Spanish-speaking people what is acknowledged to be the best translation of the Bible in that language. While Dr. Pratt rendered valuable assistance as evangelist and pastor, his greatest service was in training several young Mexicans for the ministry, who were needed for waiting fields and who ever since have been great powers for good among their own people. In 1899 the missionary force was increased by the coming of Rev. and Mrs. R. D. Campbell, who had been missionaries to Mexico, and knew the language, the people and the problems. In 1907 Rev. and Mrs. C. R. Womeldorf, formerly of our Brazil Mission, were added to the list of workers. For a time they were

jointly supported by the Home and Foreign Mission Committees, another illustration of the oneness of the endeavor of the Church to proclaim liberty to a gospel-needy people in whatever country they chance to live. In 1912 when the work had progressed to the point where a school for Mexican boys was imperatively needed, it seemed a part of God's providence that Dr. and Mrs. J. W. Skinner were sent to lead this important undertaking. From the very beginning of our Mexican work until the present time it has been blessed in the character of the workers that have come to it in the time when their services were especially needed. The Mexican pastors are without exception men of character and devotion. It is doubtful if any mission field of our Church is served by more capable and consecrated workers.

Success of the Work. Beginning in 1887 with one small church of twenty-six members, there are now twenty workers serving twenty-six organized churches and twenty-six other preaching points, with a present membership of more than two thousand. All the Protestant Churches have thus far enrolled only about 10,000 members among the more than 1,500,000 Mexicans in this country. Our Church, with its small force and inadequate equipment, has received one-fifth of the total. The statistics do not tell the whole story. During the thirty years fully as many as are at present on our rolls have been converted in our missions and returned to carry the gospel to their own people and contribute to the evangelization of their own country. The beginning of the mission at Linares, Mexico, was due to the return of a converted Mexican from Texas. Many have moved to other communities in the Southwest

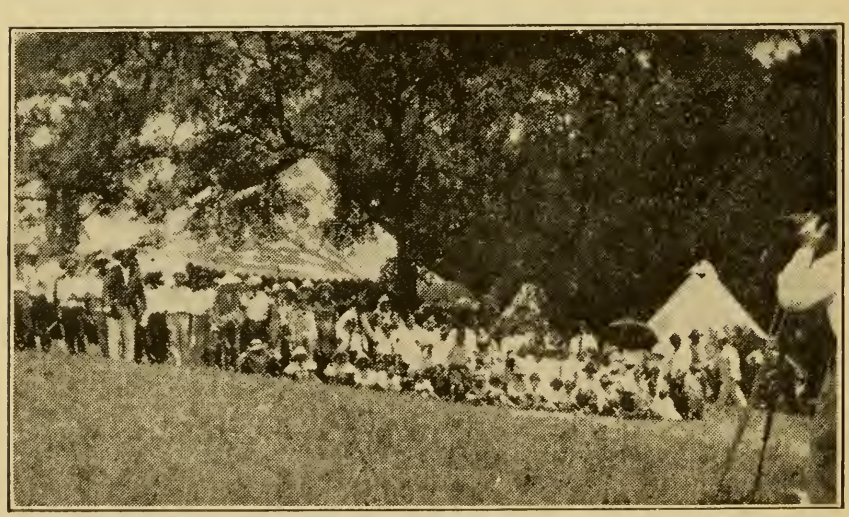
and united with other Churches. To quote again from Dr. Skinner:

"It is always 'moving day' with many Mexicans. They are constantly seeking a better place. This is largely due to their occupations. Few are either land or home owners. Many are tenant farmers. Some are riders on the cattle ranges. Some are wood choppers and land clearers. Others are in the railroad construction camps, or with the section gangs. Some are in the sulphur mines and rice fields; some are in the swampy lumber camps; while each summer brings its moving army of cotton pickers. The latter often enter the cotton fields of the Rio Grande Valley in June and trek northward as the cotton opens, closing the cotton picking in December. And then begins the slow, and seemingly enjoyed, return, with a little covered wagon, two or three burros, the father and children walking, the mother and babies in the wagon.

"The record of the evangelistic work is such as to cause a thrill of justifiable pride. It is a story of heroism, sacrifice and achievement. It is little known to the Church because of the modesty and self-effacement of those engaged in it. They have published a few financial and statistical tables but have left untold the story of the 'blazed trail,' the weariness and loneliness of the way, the dinnerless days, the sleepless nights because the dirt was a hard bed and other small annoyances. There is the joy of a new company of worshipers gathered in thirty days and then a heartache the next month to find that all had 'folded their tents like the Arab and as silently stolen away.' Often there is the after-discovery that here and there one who had heard, remembered the message and was telling 'the old, old story,' to a little group gathered around a camp fire near a cotton field, and that another was using the big room in the three-room cottage as a 'meeting house' for song and prayer. The record of the evangelistic work among these migratory people has been a literal fulfilment of

the command, "In the morning sow thy seed and in the evening withhold not thy hand, for thou knowest not whether shall prosper either this or that, or whether they both shall be alike good."

The Annual Camp Meeting. One of the great evangelistic agencies in the work for the Mexicans is the camp meeting. Two of these are held in the Texas field. In August just before cotton picking time the members and families of the various churches gather for the annual camp meeting, under the trees on the banks of some river. The meetings continue for a week with four services a day. Surrounding the big tent where the services are held there are from fifty to seventy-five camps, with two to four families each. The daily average attendance is over three hundred, and on Sundays as many as a thousand people are at the services. The preaching is done by the Mexican pastors and evangelists, frequently assisted by missionaries and well known



A MEXICAN CAMP MEETING

ministers from Mexico. Many are reached who otherwise would never hear the gospel. There are often as many as fifty conversions. Some of our best members have been received at these meetings. It is more than a special evangelistic effort. The camp meeting is also a training school for the Mexican churches. A day is given to the young people, and a day to the Sunday school, and a day to the Woman's Work. The camp meeting is the annual get-together time for the Mexican churches. It accomplishes much in a social way and helps create the spirit of brotherhood among the Mexican Christians. It is the outstanding event of the Mexican Church year.

Mexican Christians. The important factor in determining the success of missionary effort among any people is the spiritual results. A striking illustration of the earnestness and devotion of the Mexican Christians is the fact that nearly every congregation has its own house of worship, the people themselves out of their poverty giving the means and the labor to make it possible. Few of us, no matter how poor we may be, know poverty as the Mexicans know it. Except the city missions, where buildings are necessarily more costly, very little assistance has been given by the Assembly's Committee to the Mexican congregations for church buildings. Eleven churches and two manses in our Mexican work have been completed by the sacrifice and service of the members themselves. This is a feature of our Mexican work that makes it unique in work for foreigners. There is nothing like it in the work of any other denomination. Services are held every Sabbath in every church, and in the absence of pastor or evangelist, usually they are conducted by an elder. They

regularly have family worship in their homes, and we have not a Mexican elder who will not pray in public.

There are some honored names among our Mexican members which show that there is an "aristocracy of faith" in this race. In 1895 Margarito Rodriguez united with the Presbyterian Church upon profession of faith. Five years later he was made an elder. On the day he was ordained, his wife and several of his relatives made a profession of their faith and united with the Church. When the church was built he gave liberally of his means and labor. Through all the years from the day he professed his faith he did much by his active labors and exemplary conduct to develop the work of the Presbyterian Church for the Mexicans throughout that part of the State. He made frequent trips in his own conveyance at

A CHRISTIAN MEXICAN FAMILY

his own expense to mission churches seventy-five miles distant to help in the work and encourage the believers. As a result of his exemplary life and earnest labors forty of his adult relatives were won to Christ and the Church. Not the least achievement of his splendid Christian career was the rearing of his own family. One of his sons is an honored minister of our Church, having taken the full course in Austin Theological Seminary. Another son is a promising student in Austin College. One daughter is the wife of an honored Presbyterian minister and another daughter is the wife of a deacon. One son is an elder, and another son is a deacon in the same church. While exceptional in some respects Senor Rodriguez is a typical Mexican Presbyterian elder. We have many such in our Mexican Presbyterian churches. It has been due as much to them as to our ministers that our work has made the progress it has. With such godly men for officers, with well prepared ministers coming from the Seminary at Austin, with loyalty to the great doctrines of grace and the blessing of God, what may we not expect of our Mexican churches in another decade? Is it too much to hope that we will have a Texas-Mexican Synod, which will be the pride and joy of the whole Church?

Need for More Aggressive Effort. With all that has been done the Protestant Church has not touched the fringe of need. Not more than one in one hundred is connected with any evangelical Church. The other ninety-nine must be reached. There are between 500,000 and 750,000 of these people in Texas. There are many in Oklahoma, New Mexico, Arkansas, and Louisiana. It is said that there are at least one thousand Mexican communities in Texas along the railroads and

far back on the ranches where there is no Protestant work. A Christian woman residing in a village on the Mexican border, asking for a church and a minister, says that she and her husband are the only Americans and Protestants in a community of one hundred and fifty Mexican families; there is no school, no church, and no religious work being done by any denomination except three or four visits per year from an illiterate Mexican priest. This village is fifty miles from the nearest railroad and one hundred miles from the nearest church of our denomination. The conditions in this community can be duplicated in hundreds of places in Texas, and are an illustration of the waiting fields calling for ministers and workers that must be supplied.

Educational Work. In every mission field the evangelistic work opens the doors and then the call becomes insistent for education. The Presbyterian Church has always stood for education, as well as for evangelism in its work, and the teacher and the school have gone hand in hand with the Church and the evangelist. Our first educational work for the Mexicans was that done by Dr. H. B. Pratt, who secured three young men and took them into his own home to train them for the gospel ministry. From that beginning can be traced the growing need of the Mexican Church for a native leadership, and the intense desire of the Mexican people for a Christian industrial training for their children that they might be better fitted for their place in life.

Texas-Mexican Industrial Institute. The Church has undertaken to meet this need of the Mexican people at the Industrial Institute, Kingsville, Texas. Under the leadership of Dr. J. W. Skinner, this Christian school is rapidly coming to a position of great power and influ-

ence among the Mexicans, not only as an evangelistic agency, but in preparing Christian leaders and teachers. The aim of this school is to give worthy Mexican boys a thorough training in industry and agriculture, and equip them in mind and heart to teach their own children in the home, in the public school, and enable them to preach Christ to their own people. This school is located on a great farm of 669 acres, and is conducted on the plan of half day work and half day study. It was begun in 1912 with fifty students. The plant when completed will provide for two hundred boys. The farm, the stock raising, the dairy, and the shop afford opportunity for practical instruction for the students and

TEACHERS' TRAINING CLASS, AUSTIN, TEXAS

the product of their labors contributes to the support of the school.

Experience proves Mexican boys to be efficient and capable when given a chance. These boys come from homes of ignorance and poverty. They are receiving the best possible training by competent Christian teachers. This school has little material equipment for its work, but it has a wealth of mind and heart that is priceless and measureless. It has teachers who are filled with a genuine missionary spirit and who can see the possibilities locked up in their pupils, and who are able to inspire them to be something and do something worth while. Some of the boys having received their start here will go to other schools for further training and will be fitted to serve their people as teachers, editors, physicians, ministers, and in other places of leadership and responsibility. One of the students of this school won the University of Pennsylvania scholarship at Mexico City. The University of Mexico City has offered a position to another student who spent three years here and then graduated at Austin College. This mission school took these boys out of their surroundings, gave them a start and an ambition to go forward, and put them on the way to useful careers. It is impossible to estimate the power for good or for evil of one Mexican boy.

"In 1877, in Central Mexico, there was born a lad of Indian blood, Doroteo Arango, whom friendship seems to have passed by. Instead his youth was embittered by the murder of an official who had outraged his sister. He became an outlaw and took the name of Villa. And for years he has been a menace not only in Mexico, but to the peace of all America as well. In 1806, there was born in Southern Mexico another lad of Indian blood,

Benito Jaurez. Left an orphan at the age of four, he found a friend in a charitable merchant, who fostered and educated him. And rich dividends did the merchant's friendly care return. For Jaurez, after a term as Governor of his native State, Oaxaca, left it the most prosperous in the country. He led his people in their successful struggle against the French and Maximilian. Thrice was he elected President of the Republic. And even now, almost five decades after his death, he still lives in the mind of the Mexican peon as 'The Great Liberator.' I hope that we can turn these lives from the path of Villa to the path of Jaurez."*

Mexican Department, Austin Theological Seminary. Mexican mission work halts for the lack of ministers to supply the new churches that are organized by the evangelists. There has been no provision in our Church for training Mexican ministers and missionaries. We have had to secure our workers from Mexico or from other denominations. In order to meet this urgent need, the General Assembly asked the Board of Trustees of the Austin Theological Seminary to consider the advisability of creating a Spanish-speaking Department to give special training to our Mexican students for the ministry. The Assembly authorized the Executive Committee of Home Missions to provide temporarily the salary of the professor of this department, and expressed the judgment that the support of this important and distinctively missionary service of the Seminary by the creation of an adequate endowment was a cause worthy of the generous benefactions of the Lord's stewards. It is the expectation that the boys' school at Kingsville will send a number of picked men each year to the Sem-

*Fred Eastman, "Unfinished Business."

inary. The plans for the Mexican Department also contemplate training lay workers, both men and women, not only for our own work in the Home Field, but for the work of our Foreign Mission Committee in Mexico and in Cuba.

School for Mexican Girls. The next great educational need is a Christian Industrial School for Girls. The girls of our Mexican churches must be given an opportunity for a Christian training. No race can progress if the women are left in ignorance. It is a distressing fact that many of our Mexican Presbyterian girls cannot read or write. They are naturally bright and intelligent, but they have not had a chance. The public schools do not meet their need. Very few Mexican girls reach the high school, and almost none graduate. The language is a serious difficulty; their poverty is another; and there is the question of race prejudice. While the Mexicans are clasified as "white," they are generally treated as inferiors. The Church is trying to lay the foundation of a great Mexican Synod in Texas. The

EIGHTEEN REASONS FOR A MEXICAN GIRLS' SCHOOL

girls as well as the boys must be included in the Church's educational program.

The failure of the Mexican girls to receive an education is a serious handicap in the Church's work. The Mexican Church cannot progress unless both the men and the women have the help of a Christian training. It is said that in our 2,000 Mexican Presbyterians there are not five girls that have a high school education or its equivalent. The boys who have had an opportunity at the Industrial Institute and at the Theological Seminary look for their life companions among the girls of other Churches who have been able to secure an education in their denominational schools. An industrial school for girls is imperatively necessary in our Church's work for the Mexicans. From such a school will go a stream of Presbyterian girls, trained in the science of health, sanitation, and home-making, and to be Christian teachers and leaders in their churches and communities. Many of them will go into the training school at Austin, to become missionaries and wives of our Mexican ministers.

Harmful Propaganda. The very ignorance of the Mexicans furnishes a fertile field for agitators and propagandists of many sorts. The I. W. W. and other radical organizations have taken advantage of their break with the Church and are at work among them. Inflammatory literature against Church and State is being distributed in all the important Spanish-speaking centers of the Southwest.

"The literature for this propaganda is not limited to tracts, however; many books are used, such as 'Jesus Christ Never Existed,' 'Mary Magdalene, the Mistress of Jesus,' 'An Imaginary God, the Child of Fear,' and

others of like nature. How deeply the seeds of atheism and radical socialism have been implanted up to date it is difficult to say. The work has gone far enough, however, to warrant the undertaking of aggressive steps to counteract such harmful agitation. It is significant that a member of the Mexican national legislature returned, after a trip throughout the Southwest among Mexicans, to report in Mexico City that 'the United States is becoming I. W. W. and atheistic.' It is also significant that in the Bisbee deportation some time ago one-third were Mexicans. The ignorance of Mexicans makes a fertile field for the planting of all sorts of corrupting ideas, and nothing but a counter-attack along lines of education, and the implanting of the Christian principles of individual responsibility for and service to the group will protect them from this insidious propaganda which is continually being spread among them."*

Another organization that is seeking to take advantage of the simplicity and ignorance of the Mexican people is the Mormon Church. To quote again Mr. Stowell:

"In the very center of the Southwest in the Salt River Valley of Arizona which has risen almost overnight from the wilderness and clothed itself with verdure of remarkable beauty and economic value, the Mormons have quietly established themselves on thousands of acres of the most productive soil. They have reared their neat chapels, and now they have projected a Mormon temple to cost at least $600,000. This will make the Salt River Valley the great Mormon center of the Southwest and from it will go out scores of missionaries to work among Mexicans both above and below the border. Already many adherents of Mormonism are reported in Old Mexico, and a recent report indicates thirty-seven Spanish-speaking Mormon missionaries in the four States of Arizona, New Mexico, Texas and Colo-

*J. S. Stowell, "The Near Side of the Mexican Question."

rado. It is reported that a considerable number of Mexican converts to Mormonism in the United States have already been baptized."*

International Good-Will. The Mexican work is a vast and far-reaching undertaking. It has to do with the people of the two nations, and has an important bearing upon our relations with the Republic of Mexico. International comity must be based upon confidence and trust. There cannot be mutual understanding and good-will if there is distrust or suspicion. The gospel is the agency of brotherhood between the races. The missionaries interpret the spirit and heart of America. The Mexicans are naturally appreciative and responsive to kindness. Hundreds of them will go back to Mexico. Every one of them is a potential friend of America, or a potential enemy. The Church can make them friends. Someone has said that if the money spent by the Government on the punitive expedition into Mexico in 1916 had been given to the Church for missions, the Mexican border would be as safe as the Canadian border where for four thousand miles there cannot be seen a fort, a gun or a soldier on either side of the lines. The difference is Home Missions, and Home Missions is Christianity. We can have such a neighbor on the South, with all that it means of mutual trade, mutual understanding and mutual good-will, if we will give the gospel a free hand.

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*"The Near Side of the Mexican Question."

QUESTIONS FOR DISCUSSION

1. What is the ancestry of the Mexican?
2. How many are there in America?
3. Why can we not class all the Mexicans as foreigners?
4. Do the religious needs of the Mexicans in the United States differ from the Mexicans in Mexico?
5. Who was the first worker of our Church among the Mexicans?
6. What other Americans have been and are engaged in the work?
7. What test determines the success of missionary effort for the Mexicans?
8. What is one interesting feature of the Mexican work?
9. Do the unoccupied fields constitute a challenge to larger effort?
10. What evil forces are at work among the Mexicans?
11. Why do the Mexicans in the United States offer Protestantism an unusual opportunity?
12. What effect have missions on international good-will?
13. What is the most striking or impressive statement in this chapter?

CHAPTER VII.

THE DEMANDS OF THE TASK

If we were to make an aeroplane survey of the work conducted and aided by the Executive Committee of Home Missions we would travel more than 10,000 miles through seventeen States;

We would look down upon 612 workers—pastors, evangelists, teachers, community workers—preaching and teaching in eleven languages in 731 churches, schools and missions;

We would see missions for Americans, Indians, Negroes, Mountaineers, French, Italians, Bohemians, Russians, Hungarians, Cubans, Mexicans, Syrians, Hebrews;

We would see 15 missions in the various fields, needing larger and better buildings; 333 congregations needing churches and chapels, and 299 Home Mission pastors and community workers needing houses in which to live;

We would see millions of people of all classes and conditions—lumbermen, miners, industrial workers, people on farms and in the cities—who are yet without Christ and His Church;

We would see that the necessities of this Home Mission task are as many and varied as the needs of the people that go to make up this great nation in which we live.

VII.

THE DEMANDS OF THE TASK

Home Missions is the work of making and keeping America Christian, through the agency of the Church, the school, and the home. In it is involved the two-fold duty of converting and of conserving. It is no small job, though the Church has been working at it in a small way. It must now be undertaken in a large way or America will go the way of all nations that have forgotten God and His claims to their obedience and service. In his book, "The Fundamentals of Prosperity," Mr. Roger W. Babson says: "Friends, let us Americans never kick down the ladder by which we climbed up. Let us not forget the foundations upon which all permanent prosperity is based." The fundamentals of prosperity are not natural resources, but intelligence and virtue and faith.

The Church has built the "ladder" by which the nation has come to its high position of power and influence in the world. Home Missions has made the Church what it is. The only way to prevent the triumph of evil, and insure the security and permanency of our Christian institutions, is through the extension of the Church in all parts of the land.

There are several necessities of the Assembly's Home Mission work that must be supplied if this fundamental enterprise is to be lifted out of the sphere of comparative indifference it now occupies into the place of supreme interest it deserves in the thought and prayers of the Church.

1. An Understanding of its Importance.

(*a*) *To the Nation.* Home Missions has for its objective a saved America, and all that is implied in the Scriptural warrant that the people are most blessed whose God is the Lord. The strength of a nation does not flow down from the halls where its laws are enacted, nor from the courts where its judgments are executed, nor from the offices where its business is done; it flows up from the homes and the firesides of the people. A nation's glory is not measured by its worldly resources but by the higher qualities of mind and heart.

"I am saddened when I see our success as a nation measured by the number of acres under tillage, or of bushels of wheat exported, for the real value of a country must be weighed in scales more delicate than the balance of trade. The gardens of Sicily are empty now, but the bees from all climes still fetch honey from the tiny garden plot of Theocritus. On the map of the world you may cover Judea with your thumb, Athens with your finger tip, and neither of them figures in the prices current, but they still live in the thought and action of every civilized man. Did not Dante cover with his hood all that was in Italy six hundred years ago? And if we go back a century, where was Germany unless in Weimar? Material success is good, but only as the necessary preliminary of better things. The measure of a nation's true success is the amount it has contributed to the thought, the moral energy, the intellectual happiness, and the spiritual hope and consolation of mankind."*

It is everywhere manifest that the communities that were occupied by the Church in the beginning of their

*James Russell Lowell.

settlement, are the communities that are the sources of the nation's greatest strength today. The failure of the Church to follow the people into new territory, leaving the scattered communities without adequate religious advantages, accounts for some of the Church and national problems that now confront the Christian forces of this country. Students of American religious conditions affirm that the failure of the evangelical churches to enter Northern California in force and with adequate organization in the early days when the life of that new country was taking form, is responsible for the slow growth of Christian idealism there during the years since. If Home missionaries had been sent in adequate force to the moving populations in the Mississippi Valley in 1830 when Mormonism was striking root, there would probably be no Mormon Church, which today is one of the most dangerous and subtle of all the enemies threatening our Christian civilization. Home Mission agencies, in the poverty of their resources, have not always been able to serve the moving multitudes at the time the saving influence of the Church was needed most. Not being sure the new settlement would be permanent, they could not risk the chance of the "field moving away," forgetting that the world is the Church's field and if the people move from one community they will take the Kingdom with them and bless the community to which they went.

"In no part of the service of God is there greater need for that faith which is the substance of things hoped for and the evidence of things not seen, or greater need for that spiritual vision which can see not only the things which are but also the things which shall be. Missions in America deals not with culminations but with begin-

nings. Its function is not to sing the triumph song of harvest, but to sweat with the labor of the days of plowing and planting. It must fall into the ground and die, to the end that others afterward may reap thirty and sixty and an hundred fold. By its very nature Home Missions works in the day of small things. Materially, it has no beauty that it should be desired. It wears no glamor of earthly glory. It has no gala day. It hears no world applause. The loneliness of the picket line and the poverty of the pioneer are the cross and the crown of its daily life. But this is fundamental to the progress of the Kingdom. Churches do not spring forth full grown by the fiat of the Almighty. It is a Kingdom of Life and it comes by the normal operation of the laws of life. It is first the grain of mustard, smallest of all seeds, but growing until the birds of heaven find a home in its branches. It is first the blade and then the ear and afterwards the full corn in the ear."*

(*b*) *To the Church.* Marshal Foch has said that no battle would ever be won by an army on the defensive. It is not enough to hold a line; the Church must push forward into new and stronger positions. Home Missions is the Church on the offensive, carrying the forces of righteousness into those places where danger lurks and the need is greatest. It is the chief agency for the extension of the Church's borders. It blazes the trail into unoccupied territory, organizes new churches that become centers of Christian influence, lays the foundations and develops the resources that support our entire denominational activities both in the Home and Foreign Fields.

"The advance of the Kingdom is along the line of the weak, struggling, little churches—monuments of the faith

*Rev. Arthur G. Jones, "Home Missions and the Kingdom."

and heroism of men and women who believe the promises of God—outposts pushed across the line of the Usurper's domain—the advance guard of the Kingdom—I see it yonder—the little church at the front—plain and bare—no artistic beauty—no glory in the eyes of the world—but it is Bethel, the House of God, the Gate of Heaven. Immortal souls out there where life is hard, passing through into the City of God. If so be that the gates of the City are pearls, then yonder humble little chapel is one of God's jewels and the keeper of the gate not only a shepherd of the scattered sheep of today, but a herald at the front proclaiming the coming of the King."*

It is estimated that at least ninety per cent of all the Presbyterian churches in the United States had their origin in the Home Mission enterprise. If there had been no Home Missions there would be lacking from our rolls at least 3,000 congregations, including some of the strongest and most influential in the whole denomination. In its Home Mission work, the Presbyterian Church stands at the door of almost unmeasured opportunity. There are openings in new and growing centers for church organizations, which if accepted would mean more to our denominational growth the next ten years than the past twenty-five years have done.

(*c*) *To the Man.* A nation is a composite of persons. To bring men and women to a saving knowledge of Jesus Christ is the highest duty of Home Missions. All other results and considerations, however desirable and worthy, are the by-products of the spiritual regeneration of the individual. There are within the bounds of the Assembly 21,000,000 people outside the Church, and who according to their own profession do not acknowledge

*Rev. Arthur G. Jones, "Home Missions and the Kingdom."

Christ's claims to their love and service; 13,000,000 children and youth, the future leaders in every department of the nation's life, are outside of all churches and Sunday schools, growing up with no knowledge of God, or righteousness, or a judgment to come; 3,000,000 illiterates who can neither read nor write, and who if their salvation depended upon their ability to read God's word for themselves would be lost. These multitudes of unevangelized, uneducated, and unenlightened, emphasize the magnitude and importance of the Home Mission enterprise. It involves the welfare of the nation, the growth of the Church, and the salvation of the man.

2. A Knowledge of Its Bigness. The General Assembly has assigned the Home Mission Committee a task that includes more and varied interests than any agency doing mission work in this country. By the direction of the Assembly the Executive Committee has been made responsible for the following important duties:

1. To occupy fields in the frontier Synods and growing centers, where Presbyterian churches ought to be established.

2. To build houses of worship for newly organized churches, mission buildings, manses and missionary homes.

3. To Christianize the millions of foreigners now pouring into the South—Italians, Bohemians, Hungarians, Mexicans, Cubans, Chinese, Syrians, French, Spanish, Russians and Hebrews.

4. To meet our denominational responsibility for the Christianization of the nine million Negroes within our doors, including the support of Stillman Institute for boys, and the Schools for Girls at Tuscaloosa, Alabama.

5. To maintain mission schools for the religious training of the backward children and youth in the mountains, among the Mexicans, Indians, Negroes, Italians, and others needing help.

6. To promote the spirit and message of evangelism throughout the Church, and support a corps of competent evangelists, including evangelists for the special classes—Negroes, Mexicans, Indians, mountain people, and prisoners.

7. To co-operate in the publication of the Missionary Survey, with the Assembly's Stewardship Committee and the Woman's Auxiliary, and conduct a continuous campaign of missionary education in the churches, Sunday-schools and missionary societies, for the purpose of creating a deeper interest in the great task of saving America.

8. To co-operate with other Christian denominations in the Christianization of a strong home base that the evangelization of the world may be speedily accomplished.

This is the outline of a task which in its variety and magnitude some denominations have as many as five boards or committees to accomplish. Some Churches have: (*a*) an agency for Home Missions, which is the work of extending the denominational borders; (*b*) an agency for Church and manse Erection, with the single duty of providing churches and manses for new congregations; (*c*) an agency for Colored Evangelization, with no other responsibility than that of looking after the religious and educational needs of the Negro; (*d*) an agency for conducting Mission Schools in the mountains; and (*e*) an evangelistic committee, which has direction of all the evangelistic activities of the denomination.

In the Southern Presbyterian Church these five important and far-reaching responsibilities have been assigned to the Assembly's Home Mission Committee. The support of this work on its present basis demands approximately $750,000 per year. It will require in the near future an annual support fund of at least $1,000,000, if it is to fully accomplish its task.

3. A Larger Financial Support. Notwithstanding the many additions of responsibility which from time to time have been made to the work of the Home Mission Committee, there has been no corresponding increase in the Committee's financial support. A secretary of another denomination, appealing to the students in the Theological Seminary for service in the Home Field, said: "I bring you, young men, a three-fold promise. The Board of Home Missions will guarantee each of you a living salary if you will devote yourself faithfully to its service; the Board of Church Erection will guarantee you a place in which to gather your people for worship; the Woman's Board will furnish you a parsonage."

The secretary's three-fold promise to the young men of the United Presbyterian Church brings in striking contrast the poverty of the provision made for Home Missions by our Church, and the unequal burden placed upon the Executive Committee compared with the support given Home Missions by other denominations. Even the wholly inadequate amount assigned this cause in the Progressive Program is not received. The discrimination against Home Missions begins with the Assembly in the small percentage given it in the Benevolent Budget, perhaps the smallest of any denomination. Many Synods, Presbyteries, Sessions, and Auxiliaries continue the discrimination by still further reducing even

the small percentage assigned, and by withholding the small amount apportioned Assembly's Home Missions, which work is fundamental to the Church's development and progress and which underlies the Church's advance in every field.

Because of the failure of the Church to provide sufficient funds to accomplish its five-fold work, the Home Mission Committee cannot guarantee the young men in the Seminary and the young women in the Training School a living salary if they will volunteer for life service in the Home Field. It cannot guarantee them a building in which to gather their people for worship and instruction. It cannot guarantee them a comfortable home in which to live. It can only make an appeal for service, with no positive assurance being given that the great Church they are asked to serve will adequately support them in their sacrificial undertaking.

(*a*) *More Money is Needed for Salaries of Workers.* The Assembly's Committee aids in the support of six hundred and twelve missionaries—pastors, evangelists, teachers, community workers—not including the wives of missionaries unless specifically employed for a definite service. The Home Mission pastor's wife is not on the pay roll of any committee. It is her privilege to serve without pay. These missionaries must have adequate support. They do not ask for opulence, but they have a right to expect that they will be provided with at least the necessities of life. They cannot render the fullest and freest service if they continually find themselves in financial straits. Many of them are making sacrifices that the Church does not understand. Serving mission fields and teaching in mission schools, they

can never expect a large or increasing salary. They are representing the Church on the firing line, where the burden is heaviest and the fighting is the hardest. They have to deny themselves many comforts, not to speak of luxuries. They are not able to buy many books, or attend many conferences, or have the privilege of travel. They are in these hard fields because there is need and opportunity for service. Many could improve their situation by accepting work in other and more inviting fields, but it would mean deserting a people that needs their ministry. The Church owes it to them that their support be adequate and regular. The Church cannot expect her sons and daughters to volunteer for service in the mountains, among the foreigners, the Indians,

MISSION HOUSE

in the cities, in the mining camps and other places of destitution and need, unless they are given assurance that they will be supported in a way that they can render their best service and make their life count for the most.

(*b*) *More Money is Needed for Church and Mission Buildings.* The workers must have a suitable place in which to work. This is the outstanding and imperative need of the Assembly's Home Missions. It is almost a tragedy to send these brave men and women against the conditions they are called to face without proper equipment. The Committee has never been able to plan its work in a large and adequate way. There have been no funds with which to provide the buildings needed in the various fields. The workers have been obliged in many instances to gather their people for teaching and worship in rented halls and borrowed buildings wholly unsuited for the purpose. The small, and oftentimes unsafe and unsanitary, school buildings and churches have been acquired largely at the expense of the workers, by the use of contributions that justly should have gone to them.

(*c*) *More Money is Needed for Manses and Missionary Homes.* Out of their meagre salary many Home Mission pastors must rent a house. Can a minister and his family live decently and pay rent on $1,200 per year? Some Home Missionaries receive no more than this. In addition to the rent, which they are unable to pay, they always face the possibility of having to move. There are Home missionaries living in places—they cannot be called homes—that are a disgrace to the great Church they are asked to serve. Workers in the mountains, among the immigrants, Negroes and Indians, often are compelled to live in houses that have not even a sugges-

tion of convenience or comfort. When these faithful men and women give themselves day in and day out without stint to their work, they certainly are entitled to a home—with all that is implied in the word—where they can rest in comfort before going out again.

Equipment Needs. In considering the Home Mission buildings needed it should be remembered that the Executive Committee has had only very meagre funds for building purposes, and in consequence the entire Home Mission work of the Church is practically without equipment. When the great expansion in the Home Mission work became necessary the past few years the Committee was unprepared for the advance. Reports from the Home Mission Committees of the eighty-eight Presbyteries in the General Assembly show that there is a present need for churches, manses, schools, chapels, dormitories, teachers' homes, community houses, and hospitals, totaling $3,301,950.

A careful survey of the various fields and departments of the Assembly's Home Missions, in the mountains, among the Indians, immigrants and Negroes, and the Home Mission Presbyteries of the weaker Synods for churches, manses, schools, dormitories and hospitals, reveals needs totaling $1,500,000. This amount was approved by the General Assembly and was included in the budget of the Assembly's proposed Equipment campaign. We are living in a new day. The Home Mission provision of former years will not meet present demands. No Church was ever served by a more devoted or capable body of workers, and no workers were so inadequately equipped and supported in their task. The call is not so much for an advance, but for the Church to

come up to the support of the army that is already in the field contending against almost overwhelming odds.

4. A Greater Appreciation of the Worker. The Home missionary is doing the work of a patriot just as truly as the man who wears the nation's uniform. He is laboring at the founatin head of the nation's moral resources, and is striving to make the nation strong by making it Christian.

"When the historian writes the history of national progress in the nineteenth century, he will first of all take account of the home missionary. The march of our civilization is to the music of our religion. This gave the inspiration. Without that music the pioneer had not marched to such victory."

In no nation where the gospel has gone has the missionary of the Cross accomplished so much. It is because of a century and a half of Home Mission labor and Home Mission sacrifice that America is the hope of the world today. It is because the Home missionary has been willing to serve and suffer for the maintenance of the Christian faith and Christian ideals that America stands as a beacon light to the nations that are groping their way through the darkness to higher and better things. It is not too much to say that all the armies and navies and congresses and courts which an enlightened civilization has devised for the protection and government of the people have not influenced the life of the nation as profoundly as these humble soldiers of the Cross, who battled in lowliness and poverty and obscurity, and many of whom at the end of their service did not have enough of this world's goods to erect for themselves a lowly stone in the graveyard. But through

faith they subdued kingdoms, wrought righteousness, and out of their heroic labors there are in this land thousands of congregations of God's people singing the songs of the heaven bound and who rejoice in the work that God through their fathers wrought.

"The story of Christian enterprise and Christian conquest in the United States has never been written, except in the most meagre and fragmentary form. When American church records of the last hundred and fifty years have been faithfully consulted and the facts properly set forth they will furnish a narrative of devotion and heroism unsurpassed. In the spirit of self-sacrifice and in the record of actual accomplishment, the American Home missionary holds a place second to no ambassador of the gospel in any part of the world. In the face of difficulties he has done his work well. In the midst of all sorts and conditions of men, under the most adverse circumstances, with heart-breaking discouragements, and often on a starvation salary, he has wrought like a hero and his labor has not been in vain. The thousands of churches and the majority of educational institutions between the Mississippi and the Pacific are the fruits of Home missionary work. They constitute the power that makes for righteousness in that great empire. He has gone forth quietly, with no ostentation. He has ever been a patient, uncomplaining hero. Too often neglected and undervalued, his work unappreciated and forgotten, he has toiled and struggled steadily on, winning triumph after triumph, until at the present day we are just beginning to awaken to the fact that in the mighty enterprise of building this nation, he has accomplished the labors of a Hercules."*

We have hundreds of noble men and women who are pouring out their lives in the service of the Church in the redemption of their country on the margins and fron-

*Rev. W. E. McCullough, D. D., "Christianizing America."

tiers where there is no glamor of romance and no stimulus of applause to support them in their sacrifice. It would help these workers in their hard and difficult fields if they thought that the Church knew and appreciated their sacrifices. They are not serving for appreciation, but appreciation would help them to serve.

5. More Earnest Prayer. If you would become interested in the Home Mission cause, pray for it. If you would help the Home Mission workers, pray for them. Prayer is the power that makes known the will of the Master, unlocks the resources of heaven and unites all hearts in the bonds of a common service. By prayer we can have a share, through Christ and His spirit, with every worker in the field. When the Church unitedly lifts this great work to God daily in earnest and believing prayer, His blessing will be poured out and His Kingdom will come to the mountains, in the cities and on the plains.

It is a tremendous task before the Church in the evangelization of America. When we think of the unoccupied fields, the unevangelized multitudes, the spiritual indifference on the part of many Christians, the perils that threaten our national life, the great foes with which we have to contend, the social unrest and the industrial discontent that are everywhere rife, surely it is evident that we are confronted with an undertaking that will require unswerving loyalty and devotion to Jesus Christ.

In the light of this tremendous task, the greatest need is not Home Mission information, though information is needed; it is not more workers, though workers are needed for the waiting fields and the plenteous harvests; it is not money, though money is needed; the greatest

need is the ministry of intercession on the part of God's believing people.

Alongside this great need there is seen the great lack. The Church is not praying as it should. Christ's people are not praying as they should. There is a temptation to depend too much upon organization and movements, upon plans and programs, and too little upon God's spirit which He has promised to bestow. There is no greater service that can be rendered the cause of Home Missions than the daily use of the Calendar of Prayer, praying by name for the workers and the fields they serve. Let there be a revival of prayer for the evangelization of America and all else will be supplied. There will be a deepening of our interest in the Home Mission cause, an outgoing of our sympathy for the workers, and the giving of our means for their support. When the Church begins to pray for the salvation of the lost multitudes in America the redemption of America will begin.

6. Greater Loyalty to the Church's Home Mission Program. The Home Mission work of the Church must not be confused with many good and useful non-denominational undertakings that are crowding in to claim the attention and the resources of Christian people. The Church has a definite responsibility for the evangelization of the unsaved multitudes and for the religious training and spiritual enlightenment of the millions of children and youth that are growing up in our own land without religious instruction. This is the first great purpose of Home Missions. Other agencies, inspired by the Church, are working for a better country and a better world. The Church is not in competition with any helpful institution. It is not in conflict with any organization that is striving to bring about bet-

ter moral and social conditions. It is the teaching of the Church that nothing is foreign to any Christian that concerns his fellowmen. The Church welcomes the assistance and co-operation of all agencies that are striving to bring in the rule of Christ in the world. But no institution can take the place of the Church. "The soul of reform is the reform of the soul."

The Church has its distinctive work in the spiritual regeneration of mankind. This is a task that cannot be shifted or evaded. It is the reason for the Church's existence and it is the source of its power. We owe our first allegiance to our Church and its organized work. No organization or cause, no matter how worthy, should be given the help that is needed by the Church for the gospel enterprises for which it is responsible. Our Home Mission progress is being hindered for the want of adequate funds. Other organizations over which the Church has no control are pushing in to claim the help that the Home Mission work should have. If the Church is failing in her great mission of evangelizing the masses through the preaching of the gospel it is because she is not receiving the loyal and sympathetic support of every member. Our first concern should be for the work for which our Church is definitely responsible.

The Home Mission enterprise represents the combined effort of Protestant Christianity to make real in America's life the ideals and hopes of the nation's founders who sought through the establishment of this Christian nation to open to the ignorant and oppressed of the world an opportunity to come to a knowledge of the Truth. This faith has been fittingly expressed in the magnificent monument to the honor of the Pilgrim Fathers, erected on the rocky summit overlooking the bay where

the Mayflower first anchored. Bishop Galloway says:

"That colossal statue is at once a miracle, a parable, and a prophecy; a miracle of artistic genius, a parable of Christian civilization, and a prophecy of increasing national glory. On the corners of the pedestal are four figures in a sitting posture, representing Law, Morality, Freedom and Education. Standing far above on a lofty shaft of granite is a majestic figure, symbolizing Faith, holding an open Bible in one hand, and with the other uplifted pointing far away to the throne of God.

"What a sublime conception! How true to the facts of our heroic history! That open Bible is the Magna Charta of America, and that uplifted hand symbolizing trust in the God of our fathers is the condition of our national stability and continued prosperity."

It is for the realization of the great purpose of a Christian America that the Church is asked to give her means, her service and her prayers. No greater cause can enlist the love and labor of every true follower of Jesus Christ.

QUESTIONS FOR DISCUSSION

1. Give a comprehensive survey of Assembly's Home Missions.
2. What measures the real value of a country, and in what do you think Americans should feel the most satisfaction?
3. Contrast the task of the Executive Committee of Home Missions with the Home Mission agencies of other denominations.
4. What three factors emphasize the importance of Assembly's Home Missions?
5. Contrast with other denominations the provisions made for Home Missions, and show the need for larger support.
6. What six things does the Home Mission task specifically need?
7. Do you think the Church deals justly with its Home missionaries in matter of salary, homes and equipment?
8. What does the Home Mission enterprise represent?
9. What has most impressed you in this chapter?

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